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A SVRVEY OF THE APOSTASY OF MARCVS ANTONIVS DE DOMINIS,

Sometyme Arch-bishop of SPALATO.

Drawne out his owne Booke, and written in Latin, by *Fidelis Annosus, Verementanus Druinus*, Deuine:

AND

Translated into English by A. M.

Permissu Superiorum. M. DC. XVII.

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THE AVTHOVR to the Reader.

GENTLE Reader, I wish here to peruse this Treatise with the same mind and affection wherwith it was written; We make triall, whether by wholsome admonition we can reclayme an Apostata, by order a Priest, in dignity an Arch-bishop, and (to vse no worse termes) by nature, and in manners a Man, sinning out of humane leuity and folly. We would not arraigne him upon other mens euidence; but make him (a course most reasonable) both Plantiffe and Defendant in his owne cause, and the Holy Scriptures, with the ancient Fathers, his Iudges: To whose Sentence and Authority if he yield, we will entertaine with ioy his Returne, whose Flight, and Apostasy we now commiserate. But if feare of shame be more forcible with him, then loue of Truth; if he will be stubborne in his errours, and obdurate in his sinnes; he shall perish to himselfe: an example for others to beware, and a meanes of saluation of many.

THE TRANSLATOVR to the Reader.

I Thought good to let thee vnderstand (Courteous Reader) that the Authour of this Suruey, in citing the pages of the Arch-bishops Booke, followeth the London Edition, printed for Iohn Bill. The wordes of the Arch-bishop I haue endeauoured to translate faithfully into English, and haue not followed the supposed English Translation, which indeed is no translation at all, but a vayne and idle florish vpon the matter, many times very opposite to the Text, darke, and without sense; in so much that it may seeme the Translatour therof either did not vnderstand well the Latin tongue, or was ashamed at the true conceits of his Arch-bishop, and therfore would not set them forth in English.

A SVRVEY OF THE APOSTASY OF MARCVS ANTONIVS DE DOMINIS, Sometimes Archbishop of SPALATO.

Drawne out of his owne Booke, by Fidelis Annosus Verementanus Druinus.

NO sooner was your Booke, *Marke Antony*, deliuered into my hands by a friend of mine, wherein you set downe the purpose of your going, but I presently perused it. I expected from such an Apostata some new and colourable reasons of reuolte from the Catholike Church. When I found nothing but vulgar excuses, vsurped by ancient

Heretikes of all ages, growne (by long vſage) worne, & thred bare, I could not but wonder at your Proiect, how you could perſwade your ſelfe, that with a few, ſilly, and ill compacted leaues, a wickednes, of all others the greateſt and fowleſt, could ſo eaſily be ſhrowded. And not only you bring nothing wherwith to excuſe your crime, but ſo vnwarily and groſſely you diſcouer your ſelfe, that from the ſteps left printed in your booke, the whole race of your Apoſtaſy may not only be traced and tracked out, but fully ſhaped forth. It is needleſſe therfore for him that would know you, to ſeeke out matters a far off, or to liſten to rumors, euer vncertaine and often falſe. The Rat by his owne ſauour is ſufficiently bewrayed: out of your owne booke may be gathered inough, and too much, to declare *Who you were, and who now you are*.

From hence haue I taken an Inuentory of your Apoſtaſy, to the publiſhing wherof foure cauſes haue moued me. Firſt, leaſt with the vaine titulary ſound wherewith you ſet your ſelfe forth in the front of your booke any be deceaued, to thinke that which *Tertullian* writeth ſhould not be true: *That thoſe are not to be eſteemed prudent, nor faithfull, nor learned, whome hereſies can peruert*. The ſecond, that by this your example, others may become more wary in following your ſtepps whoſe fal

Tertul. de præſc. ca. 3.

ſo

ſo deſeruedly they dread to behold. Thirdly, that the Engliſh Proteſtants may learne to be aſhamed, to glory ſo much in you whome ouer greedily they admitted, with promiſe to themſelues you would proue a fatall writer againſt *Rome*. They that know you, what will they ſay? Doubtles, that one of weake ſight may raigne amongſt the blind; that beggers haue nothing but a few ragges to boaſt of; that men are eaſily perſwaded that ſhall come to paſſe which earneſtly they deſire. The fourth cauſe concerneth your ſelfe, who may reape this aboundant fruite out of this Suruey, to *know your ſelfe*. The ſpeciall end of my writing is your ſaluation. Should not I write for him for whome Chriſt died? ſhould I ſpare my labour of writing for you, when God of ſheding his bloud for you made no end, but with his life? Peruſe then with a quiet mind what charity hath ſuggeſted: regard not how ſharpe the things are which you read, but how true, how authentically proued, God being the Iudge, your owne conſcience giuing euidence. Your diſeaſe will not permit, that I ſhould deale coldly, or diſſemble with you: it hath wrought into the inmoſt parts of your body, it hath diſperſed it ſelfe into the bowells, nor could I ſearch into it, lurking in the quick, without your payne and feeling.

Strong muſt the medicines be that muſt

cure you. And nothing is ſtronger then the Truth, nothing more wholeſome to a man then the knowledge of himſelfe, the roote of all euill and errours being not to know ones ſelf. Chriſt threatens that Paſtour who knows not himſelfe, with the penalty of Apoſtaſy, which of all other is the greateſt. *If thou knoweſt not thy ſelfe, go forth and follow after the ſteppes of thy flockes, and feed thy kids beſides the tabernacles of the Paſtours.* Which place S. *Auguſtine* moſt elegantly declareth, and ſo, as he may ſeeme plainly to ſpeake vnto you. *If you know not your ſelfe* (ſayth he) *go your wayes, I do not caſt you forth; but get you hence, that thoſe which are within may ſay vnto you; he went out from vs, but he was not of vs. Go treade you the footing of your flockes, not of one flock, but of diuers and wandring flockes. Go feed your goates, not like to Peter, to whome it is ſaid, feed my ſheep. Go feed your goates in the ſhepheards tabernacle, not in the paſtures where is one flock & one Paſtour.* That this puniſhment is inflicted on your ſelf, if you haue not loſt togeather with faith all ſenſe & reaſon, you cannot but acknowledg. We truly haue not thruſt you out, but freely you went forth of your ſelfe. Scarce had you departed, when you lighted vpon ſteps & diuers path-wayes of doctrine Lutheran, Caluinian, Zuinglian, Anabaptiſticall, Arian, different and oppoſite one to another. Proceeding

Cant. 1. Verſ. 8.

Aug. ep. 40.

ceeding further, you arriue not to the Tabernacle of one Paſtour, but to the ſhep-heards Tentes, being not ſo much for the number of perſons as for variety of opinions, many. Wherfore now at laſt looke back, by what gate you entred into theſe miſchiefes you knew not your ſelfe.

Had you but known your ſelfe, youwould neuer haue imagined, much leſſe haue writtē in the ſixt page of your booke, *I am not aſhamed to auerre, that I was had in as much eſteeme in our Prouinces & Churches, as any other.* Modeſty requires, that men ſhould be baſhfull in ſpeaking, though with great moderation, things tending to their owne praiſe: whereas you proclayme your ſelfe ſecond to none of the Biſhops, either of the State of Venice, or of the Catholike world beſides, and this you profeſſe to ſpeake without bluſhing. You ſay true; Shamefaſtnes is not wont to wayt vpon an Apoſtata. But we, howſoeuer you dreame of your being famous, had newes of the Archbiſhop of *Spalato* his flight, before we heard of his name. *Marke Antony* in the Northerne parts was ſooner knowne by his face then by his fame; he came ſo faſt, that he preuented the meſſenger of his worth and eſtimation. The fugitiue Primate himſelfe firſt declared to many that there was any ſuch Spalatian Primate. Notwithſtanding you were not more vn-

knowne to the world then to your self, which is the cause you insolently prefixe your name to your booke, as already knowne and sufficient to giue it lustre, *Marke Antony de Dominis, Archbishop of Spalato, sets downe the reason of his going.* So you stile your booke, as if you were the Pithian Apollo ready to giue Oracles, or some Dictator deliuering Lawes vnto the people, or Pithagoras prescribing to his schollers Aphorismes, or at least some Authour knowne by his former writings able to gaine credit to any worke by the splendour of his name. Who, notwithstanding, were at that time (for afterwards you became more notorious through the staine of your fall) so vnknowne, that many wondred at the title, nor were there wanting inquirers, who should this *Marke Antony* be? What going is that he speakes of so vncertainly, without naming either whither, or from whence? Is peraduenture that old *Marke Antony* reuiued againe, and fled from Rome to Aegipt? that *Antony* so famous for wine and venery, who hauing violated his former faith to his Roman spouse no lesse renowned for chastity then noble of blood, ioyned himselfe to that Aegiptian woman infamous for her many foule enormities: Thus did men, not yet acquainted with your iourney, descant vpon the title of your booke, framing coniectures of the authour of *Marke*

Antonyes

Antonyes name. They could not ſpeake more aſſuredly of a perſon wholy vnknowne, neither did their rouing diſcourſes much miſſe of the marke. For you hauing left the Roman Spouſe, and violated your firſt faith, haue matched your ſelfe to that Lutheran brat, who being of her Fathers condition, *no more able to refrayne from venery, then from food*, differs not much from Cleopatra's manners. If you but reſemble that drunken Triumuir as well in life, as you do in name, by this match may that old ſaying be renewed, *Bacchus is wedded to Venus*.

THE

THE FIRST PART OF THE SVRVEY OF APOSTASY,

or the Ladder of *Marke Antonies* fall, consisting of eight steps, or degrees.

SINCE therfore you must be cured by the most true knowledge of your selfe, who through your too high a conceite of your selfe, haue slid downe into hell in this Suruey, I put you in mind of your selfe, whom your selfe haue so much forgot, and I lay open your Apostasy, not so much to the Readers eye, that he should detest it, as before your owne conscience that you may bewayle it. Behould now at last, who you were when you seemed a Catholike, and by what stepps by litle & litle you fell into this abysse. The degrees therfore are these, *secret Pride*, , *close Infidelity*, *suspicious Lightnes*, *abandoning the Iesuites Order*, *ambition of holy Dignities*, *audacious Contention for Preheminence*, *open Contumacy against the Pope*, finally *Presumption of your owne iudgment and learning aboue the Church*. I will handle all these

theſe in their order, not led by variable rumors but by euident arguments, and for the moſt part taken out of your owne Booke.

The firſt degree, Secret Pride.

HERESIES are in number diuers, deuided by nations, but much more by manners, rites, and errours amongſt themſelues: *Yet all are ſiſters* (ſaith S. Auguſtin) *borne of the ſelf ſame mother pride.* To which purpoſe ſaith S. Gregory, *Pride is the ſeat of Heretickes, for were they not firſt puffed vp in their owne conceipt they would neuer fall into ſtrife of peruerſe opinions.* This alſo, *Antony*, was the beginning of al your miſchiefe long agoe: through a certaine ſecret Pride you coueted to ſhew your ſelfe wiſe, and zealous, for the vnion of all Churches aboue all other Catholikes, vnder which pretenſed zeale, you now at laſt leaue the Church. Which pride of yours you diſcouer in your 9. page in theſe words: *I euer cheriſhed in me* (ſay you) *from my firſt entrance into holy orders, a kind of innated deſire, I had to ſee the vnion of all the Churches of Chriſt. I could neuer brooke this ſeparation of the Weſt from the Eaſt, in matters of faith, nor of the South from the Northerne parts. I was very anxious to vnderſtand the cauſe of ſo many and ſo great ſchiſmes, and to ſpie out, if there could be any way thought vpon*

to reduce all the Churches of Christ to the true ancient vnion. I ca I did burne with desire to behould it, and I was vexed with inward grief for so many dissentions, which strangely tormented me.

2. If you perceaue not the pride that lurketh in these your thoughts, I will stirre them vp further. I let that passe where you call the Grecian Schisme, a Separation of the West from the East, when rather you should haue termed it the separation of the East from the West; for we left not the Grecians, but they departed from vs. We Latines are not the Church which departed, but that frō which departure was made. What principle of faith euer was common with vs and the Grecians, which we haue forsaken? They after they had nine times in nine general Councels (peace & vnion concluded) subscribed to the Roman Supremacy, so often againe with the note of leuity reuolted. With no lesse apparant falshood you call the Lutheran defection, a separation of the South from the North, as if the South (that is Rome & Italy) had deuided it selfe from the North, abiding still in the faith of their aunceſtours. It is nōt so: for what is more knowne then at such time as *Luther*, *Zuinglius*, and *Caluin*, and the first Nouellistes beganne to preach, that the North was Catholike, and imbraced the Roman doctrine, which now they abhor? The *Roman* Church made

made no diuision, but tuffereth diuisions made against her. The North falling away into new opinions, Rome still remayned immoueable in the faith which before she imbraced; nor did the hauen leaue the barke, but the barke the hauen. But against these your conceits, I proceed no further, because perhaps they are not so much signes of secret Pride, wherwith you were then taynted, as of newer errours wherwith now you are blinded.

3. I come to your Pride. Was it not a part of passing great arrogancy, that you being but newly, and scarcely yet admitted to holy Orders, would take vpon you to be the Iudge of the whole Church? That you would cite before your Tribunall, as guilty of Schisme, as well the Latin Church, as the Greeke, no lesse the Roman (whereof you were a member) then the Lutheran? *I would* (say you) *faine haue knowne the cause of the diuision, and Schismes of all Churches, and find out some meanes to bring them vnto the true, & ancient vnity.* A great piece of worke, *Antonij*, and hardly to be dispacht in a generall Councell of the Church; much lesse are the shoulders of a puny Clergy man, as you were then, able to sustaine the burthen thereof. But what necessity was it for you, to intrude your selfe into the search of this cause? Generall Councells had already heard this controuersie of schisms,

they had before hand condēned both Greeks and Lutherans; they had concluded with Cyprian, *That Schismes, & Heresies do, and haue euer sprunge vp from no other cause then this, that the Bishop which is one, and gouernes the Church, by the proud presumption of some, is set at naught; and the man by Gods ordinance honoured, by most vnworthy men is adiudged: nor that there is any other way of vnion, and of extinguishing heresies, then that they returne to the fountaine of vnity, and imbrace that Catholike proofe, a short an easie way of belief, cōteyning the Epiteme of truth, which our Lord appointed, when he spake to Peter: Thou art Peter, and vpon this Rock will I build my Church. That he that forsaketh Peters Chaire, whereupon the Church is founded, cannot be of the Church.* This is the only cause of Schisme, this the only way to vnity, this the definition of the Fathers, and of the Church. This, you being then a Iesuite and a Clergy man, could not be ignorant of, nor doubt of being a Catholike (if you were so indeed;) why therefore did not this iudgment of the Church quiet you? Why did you *vexe your selfe in the search of another cause of Schismes, and another way of vnion.*

Cyprian. l. 4. Epist. 6.

Matth. 16.

3. Certainly you then beganne to breed that which you haue now at last brought forth, or at least you leaue the Church, to the end you may bring it forth, which is a certaine strange,

and

and wonderfull deuice to vnite all the Churches in one, whereby all Christian societyes (although differing in Religion among themselues, & from Peters Seate) are thrust vp into one Body of a Church, without any vniuersal Head or Prince to gouerne them. This is the speciall new doctrine you come to preach, this the great supposed light, wherein you now exult, a glimps wherof Sathan transfiguring himselfe into an Angell of light, long ago presented vnto you. And what was this else but to make your selfe wiser then all Catholikes besides? then Councells, Fathers, and the vniuersall Church? yea which is more, wiser then Christ himselfe, who when he saw that the peace of his Church could not otherwise stand without a Gouernour, he made Peter the chiefe of his Apostles, *That in fellow-ship of honour, there might be a certaine difference of power: and that by appointing a head, the occasion of schisme might be vtterly taken away.* *Leo ep. 84.* *Hier. cont. Iouin.*

4. If (as you would make vs belieue) you had byn inflamed with the true zeale of soules, you would neuer haue so anxiously searched into new causes of schismes, but rather haue laboured to remoue those which are now already discouered by Fathers, and Councells, pestering the world to the ruine of many. You would not haue byn so prodigall of your vaine and proud teares for the Christian Churches,

and for the Roman it ſelf with the reſt, whoſe child you were: but rather taking compaſſion of nations wãdring from the Roman Church you would haue ſtudied to reduce them to the head-ſpring of vnity, by word, example, writing, labours, perills, and laſtly with your life laid downe in pawne for teſtimony thereof. This had beene the part of a wiſe man, of one burning in Charity, of a Ieſuite. But whileſt your fellowes the Ieſuites, with other Preachers of the Faith, ſweat out their bloud for the vnion of Churches, and the vtter racing of ſchiſme, you, forſooth, burning with zeale, innated not infuſed, humane not diuine, at home in your idle and imaginary trauelles, diſcouer new found wayes of conuerſions, ſuch as were neuer trod on by any foote before. Thus you vaniſhed away in your owne cogitations: whilſt you toyled your ſelfe in ſeeking out new and vnuſed wayes, you loſt the auncient and ready way: whileſt in the Catholike way, with the foote of pride you ſtroue to go beyond the reſt, from the Catholike truth were you caſt away, & could not ſtand.

The ſecond degree, Secret Infidelity.

FOR whiles you ſit in your throne vmpiere of Churches, you begin your ſelfe to ſtag-

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ger in the Catholike faith: that you might at laſt become an Apoſtata, it was needfull, that you ſhould firſt doubt of your faith, that ſo the ſaying of Hilary might ſtand for good. *Well may hereſy tempt an vnperfect man, but it cannot ſupplant the perfect.* Cyprian ſaith: *Let no man thinke, that good men can departe from the Church; The wind blowes not away the Corne, nor doth the tempeſt ouerthrow the Tree that is well rooted in the ground; The ſlighter chaffe is carried away with the winde; the weaker trees by force of ſtormes are ouerthrowne. Theſe are thoſe whom the Apoſtle Iohn noteth, ſaying: They went out from vs, but they were not of vs: For had they beene of vs, they would no doubt haue ſtayed with vs.* It is ſo indeed (*Antony*) you were none of ours, euen when you ſeemed moſt to be ours; you were euer of a doubtfull Faith, and of a wit propenſe to hereſy: This, thoſe that know you, teſtify; this you ſeeme not to deny of your ſelfe, and this will I demonſtrate with a double argument out of your owne ſpeaches.

Hilar. l. 6. de Trin.

Cyprian. de vnit. Eccleſ. ca. 7.

Ioan. 2. cap. 19.

6. Firſt in your eight page you write, *that continually you felt temptations* (which now you terme ſparckles of the inward ſpirit) *about certaine ſuppoſed doctrines of the Roman faith, wherwith* (ſay you) *I could neuer reſt ſatisfied, nor free my ſelfe wholy from a vehement ſuſpition, which euer held me perplexed, as I grew more auncient in the ſtudies of ſacred diuinity.* What thoſe temptations

temptations were, and against what articles of the Roman faith, you set not downe: you leaue it to our choyce, to thinke that you allways had a doubt of the mysteries of the most holy Trinity, of the Incarnation, and the Eucharist, with others; for these also are the articles of the proper Roman faith, which it constantly manteynes against the old heretikes, and many of the reformed (or deformed rather) of this vpstart Ghospell. Nor can you say, that you signified your temptations only, but gaue no assent or consent thereunto. For this is confuted out of that which you write in the same pag. 8. *I haue truly alwaies thought it* (say you) *a matter not voyde of suspition* (*as reason teacheth*) *that the bookes contrary to the Roman doctrine, should be barred from the students, and from those that are well affected to the Catholike faith*. You plainly confesse by this, that you had not only a motion of doubt against faith, but an assent also: nor were you tempted only, but you assented likewise to that which the temptation suggested, (to wit) that the Roman faith was, if not false, at least wise not free from suspition of falshood.

7. From hence is deriued the second Argument of your secret Infidelity. You say that you euer haue suspected the Roman Church, because she layeth those bookes out of sight which are any waies contrary to her doctrine.

And

And by and by you explicate more cleerely your ſuſpition (to wit:) *That ſomething there was no doubt in the bookes of heretikes, which the Roman doctrine was not able to conuince*. I take you at your word, that you alwaies ſuſpected the Proteſtants doctrine to be ſounder then the Catholikes. What may be deduced from this? Euen this, that you were neuer a Catholike indeed, neuer truly indued with the Roman Faith. For he that beleeues like a Catholike and a Chriſtian, this thing of all other firſt and chiefly he beleiues, that nothing may be found ſurer or holier then his faith. And this perſuaſion if it be vnſteddy and wauering, is no Faith, nor the ſubſtance of thinges hoped for, nor the firme and immoueable ground of ſaluation. *When we beleeue* (ſaith Tertullian) *we deſire to beliue no more, for this thing we firſt of all beliue, that there is not ought elſe to be beliued*. And againe, *No man ſeekes for that which he hath not loſt, or neuer had. If you beliue the things that you ought to beliue, and yet imagine ſomething elſe to be ſought for, then ſurely you hope, that there is ſomething elſe to be found; which you would neuer do, but becauſe either you did not beliue that which you ſeemed to beliue, or elſe now you haue left to beliue. Thus leauing your Faith you are found a denyer*. Thus Tertullian. Who ſeemes (Antony) to ſpeake to you, your cõſcience he conuents: you ſay that, *with rea-*

Tertul. præſc. ca. 8.

Ibidem c. 11

son you haue alwaies esteemed the Roman doctrine to be touched with suspition of infirmity. Is this you speake, true or false? If false, who hath so bewitched you to giue the lye to your owne selfe? how is it likely that you will speake well of the Pope whome you hate, that spare not your owne selfe? he that is not good to himselfe, to whome will he be good? If true, how were you euer a Catholike, and a Roman Catholike, that haue alwaies iudged the Roman doctrine (if not openly false) yet lying open to suspitions of falshood, and no way secure?

8. Since then you confesse your Faith to haue been euer so sickly and feeble, we trouble not our selues with the searching out of those decrees and mysteries of the Roman Faith wherof you doubted: But in reward of your ingenuous confession, we do of our owne accord vouchsafe you the graunt of your suite, which you so painefully endeauour in this writing to obtayne of vs. For you desire, *that your departure may breed no admiration in vs*; Your suite (Antony) is reasonable, and not amisse for vs. For it is the part of a Christian rather to eschewe heresies, whereof Christ foretold vs, then to wonder at them: not to wonder I say, though *the starres should fall from heauen*, or that *from among Bishops whome Christ hath placed to gouerne his Church purchased by his bloud, there should arise men lying, and speaking peruersly*

Matth. 24. 29. *Act* 20.

peruerſly: Wonderers (as Tertullia ſaith) by the fall of certaine perſons which were held for learned, or holy men, *are edified to their owne deſtruction: They vnderſtand not that we ought to receaue Doctours with the Church, and not with Doctours forſake the Church, nor to eſteeme the Faith, for the perſons that imbrace it, but the perſons for the Faith they imbrace.* But as for you (Antony) why ſhould we wonder at your fall, ſeeing you confeſſe, that you were neuer ſtable. *Graue men* (ſaith S. Cyprian) *and ſuch as are once well & ſoundly founded on the rock, are not ſhaken with wind or ſtormes, much leſſe remoued with a ſilly blaſt.* It were a wonder indeed if ſuch men ſo grounded in the faith ſhould fal: but you that neuer ſtood faſt vpon the Rock, *againſt which the proud gats of hel cannot preuaile,* you that alwaies had the ſayles of your high mind ſpread to the winds of nouelty, you that continually ſuſpected the infallible doctrines of the Roman Church for feeble, you being ſo doubtfull, and vncertaine; no meruayle if at laſt, toſſed with diuers fancies, as it were with certaine blaſtes of windes ruſhing vpon you, you were beaten from your firſt purpoſe. The Faith that in your ſelfe already was falſe, could not long retayne the ſemblance of ſtanding.

Cypr. epiſt. 52. ad Antonian.

Aug. cont. part. Donat.

The third degree, Suspicious Lightnes, and Inconstancy.

BVT now if we do looke into the causes of these your doubts, such causes especially which you commit to writing, straight appeareth your suspicious Leuitie, readily carried away with euery blast. You obiect forsooth errours, abuses, and innumerable nouelties to the Roman Church, but they are but words only: For in particuler you do not so much as name them, much lesse proue them. Namely and especially you vrge two incitements of your change, two things that scandalized you in the Catholike Church, which we will now examine, and lay open the vanity you discouer therein. The first in your 8. page, you set downe in these words. *That which made me more doubtfull, was the exact and rigorous diligence vsed both at Rome, and in my owne Country; Wherby a most vigilant heed is taken, that no books contrary to the Roman doctrine, be handled or read of any: good reason I thought there was, that the vulgar sort should be forbidden them: But that students, and those very well effected to the Catholike faith, and well knowne to be sound in doctrine, should wholy be depriued of them, I haue euer thought it a matter of suspition. And in hiding, suppressing, and destroy-*

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ing of such books, so much industry is had, that for this cause only a man may well suspect, that there is something in them, which our doctrine is not able to convince. Two things you say; first that you haue always had the Roman Church in suspitiõ, because she prohibits the aduersaries books. The other is, that for this very cause her doctrine may wel be called in question By the first you bewray the instability of your mind, but in the second your impiety also.

10. For the first then, what a lightnes & inconstancy is it, vpon so vaine a suspition to renounce the Church, especially that Church that hath bred you to Christ? *In whose lap* (to vse S. Augustins words) *many iust respects should haue held you:* (to witt) *the consent of people and nations, the authority which was first bred by miracles, nursed by hope, brought vp by charity, founded in antiquity. The succession of Priests, euen from the seate of Peter the Apostle, to whome our Lord after his resurrection committed his flock, vnto this present Bishopruk. Lastly the name* Catholike, *which not without cause this Church only, amongst so many heresies, hitherto hath enioyed.* But (say you) she smothers, oppresseth, and destroyeth the aduersaries books by all meanes possible: she do h so indeed; like a mother she wisely, and piously tenders the good of her children; like a shep-heard she lookes carefully to her flocke; as the seruant of *Aug. cont. Epist. fundam. cap. 3.*

seruants, *Whome our Lord hath placed ouer his family*, forbiddeth them to tast of poysoned meates, warily preuenting, least such deadly food should be brought into her house: what fault is there in all this? This is no diffidence, but prouidence, nor is the weaknes of her doctrine, which is diuine, the cause of her feares, but the frailty and inconstancy of mans mind: For experience sufficiently approues (nor do you deny) that which S. Augustine affirmes: *That there is no errour whatsoeuer, but may be so glossed, that it may easily steale in by a faire gate to the minds of the ignorant*. And who sees not, if dangerous Bookes for the vse of the learned, should be freely brought into Countries that are not tainted with heresy, that scarce truly, or rather not scarcely can it be, but that they must light into the hands of the ruder sort, especially if they should be permitted in such a number, as you would haue (that is to say) *to all Bishops and Deuines, that haue fully ended their studies*: Yea, and moreouer to Students and scholers also, to see whether their maisters truly alleadge the testimonies of heretikes. This were too great a multitude, and would make poyson ouer cōmon. Wherfore the Catholike Church with great wisedome hath thought it more expediēt that the learned, which may securely read such books, rather should want this vaine contentment of curiosity, or vnnecessary

Aug. cont. Epist. Fund.

Pag. 9.

ſary furtherance of learning, then that the vnlearned, by ſo common bringing in of ſuch infectious merchandize, ſhould be brought into manifeſt daunger of their ſaluation.

11. Neither truly as you ſuppoſe doth this daunger of drinking falſhood, by peruſall of hereticall books, belong to the common ſort of men only, whome you tearme voyd of iudgment and diſcretion. I take it, you meane beardes-men, ſhepheards, crafts men, & ſuch like: which kind of people, notwithſtanding for the moſt part is ſafeſt of all, of they be not more by others example and authority, then by their owne reading peruerted. The daunger indeed threatens the vulgar ſort, but the vulgar ſort of the learned. In which number are found not a few raſh & hoar ſpirits, men rather died then imbued with ſacred learning, that ſeeme to themſelues, and many times alſo to the people learned Catholikes, & conſtant, when rather they are like vnto men eaſily remouable from their faith, vnlearned, & apte to worſhip their owne fancies as diuine oracles. Wherfore no Catholike vnles ſome giddy fellow, voyd both of experience and reaſon, will miſlike this Roman ſollicitude, in prouiding ſo carefully, that books condemned be not read raſhly and promiſcuouſly, euen of thoſe that are otherwiſe held learned, but with choyce, mature counſaile, and regard had to

places

places, times, persons, and causes. And if there be any, that would read these books, not out of an impious levity to find out perhaps some better faith, nor out of daungerous curiosity, by such reading to become more learned, but with a purpose to confute them; the Catholike Church will neuer deny them faculty, if charity be their motiue, and they thought meet for the burthen. What is there heer done but with great counsaile and wisedome? What practise, that the Church vsed not in auncient times? Aboue 800. years ago more or lesse the seauenth Oecumenicall Synode, the second *Nicene*, Canon the ninth, decreed, that the bookes of the heretiks which they had condemned, *should be conueyed to the Bishop of Constantinople his pallace, there to be laid vp amongst other hereticall bookes*. You will say, that this Canon was directed only to the vulgar, not to the Deuines, & to Bishops much lesse. Hear what followes. *But if there be any, that conceale these bookes, be he Bishop, or Priest, or Clergy man let him be deposed: and if he be a lay man, or a Monke, let him be anathematized*. What can be more manifest? But *Leo* the Pope for learning & holines surnamed the Great, but much the greater by his office, with no lesse carefulnes, *ordayneth, that with all Priestly diligence, care be had, that no bookes of heretikes differing from godly sincerity be had of any, yea and that some of thē, should*

Leo ep. 48.

should be consumed by fire. Moreouer the fourth Councell of Carthage, or rather the fifth held in S. *Augustines* time, permitted not hereticall bookes to be read, for Bishops curiosities, but restrained them to their limites of time, & necessity, Canon 16. ordeyning thus; *Bishops may read hereticall books according to the time, and necessity*. Is not this practise then of the Roman Church, both ancient, pious, and full of wisedome? What will not the reprobate catch at to their owne destruction, that are offended with so holsome a custome? The spider suckes poyson from flowers, the beetle being toucht with the breath of the purest Rose dieth; yea that flower of flowers, by whose odour we breath life, to the Iewes was an odour of death to death. And you (*Antony*) are scandalized with the Churches piety in suppressing hereticall books; her prudence in this practise strikes you blind; her motherly care you calumniate; you wrest the motiues of loue to causes of bitter hatred.

Can. 16.

Ælian. lib. 4. cap. 16.

Now as this other saying of yours, that the Roman Church for so seuerely prohibiting the books of heretiks, may wel & iustly be called in question for her doctrine; is not only in it self false, but in the sequele impious. For that which is said of a thing, *hoc ipso, & per se*, that is, as belonging to the thing of it self, & by it selfe, is spoke likewise of euery such thing,

according to Philosophy, nor any man, that knowes what he saieth will deny it. Therfore that which agreeth to the Roman Church of it selfe, and meerly for this respect, that she prosecuteth her aduersaries books, must agree likewise to euery Church, that with like industry suppresseth her aduersaries bookes. If you do graunt but this once, then you must giue sentence against the ancient Church, and restore to life all those Heretikes, who with their bookes haue beene long since turned into ashes. For we haue already declared, with what diligence our Forefathers, and ancient Councels haue prohibited their aduersaries bookes: which care and solicitude Christians, and pious Princes haue imitated by their Edictes. *Iustinian* the Emperour, being in person at the fift generall Synod, by an Edict of his, which was read in the same Synode (*actione prima*) prohibited the writings of *Seuerus* an Heretike condemned by the Synod. *Let not* (said he) *the writings of* Seuerus *remaine with any Christian, but be had as prophane and odious by the Catholike Church, and let them which haue such bookes, burne them, vnles they will abide the perill thereof.* With like seuerity *Theodosius*, and *Valentinian* Emperours (both first of their names) did prosecute Heretical bookes in these words. *Let no man presume to reade, possesse, or write such bookes, which with all diligence*

In 5. Syno. gen. act. 1.

Et in nouel. Const 42.

Habetur in 5. generali Synodo collat. 5.

are to be ſearched for, & wherſoeuer they be found to be burned in the publicke view of all men: but thoſe that are diſcouered to haue kept ſuch bookes, let them be ſent to perpetuall baniſhment. But of al others, the Emperour *Conſtantine* the Great ſet forth the ſharpeſt Edict againſt the bookes of *Arius*, ſaying. *Our will is, that if any writing of* Arius *be found, it be committed to the fire, that not only his wicked doctrine may periſh, but that alſo there may remaine no monument thereof: yea and moreouer we enact, If any man be detected to conceale any booke of his, and not to burne it forthwith, that he be aiudged to die: For ſuch a one being found guilty of the crime, ſhal preſently be put to death.* Behould how rigorous, how ſeuere was *Conſtantine*. What ſay you (*Antony*) to theſe decrees of Fathers and Princes? Will you now ſuſpect, that for as much as the writings of *Arius*, *Neſtorius*, *Eutiches*, & *Seuerus*, were ſo roughly intreated, that there muſt needs be ſomething in them, which the Chriſtian doctrine could not conuince? Be not ſo blaſphemous: I ſpeake in a word: If you know not the ſeuerity of the ancient Church in prohibiting the bookes of heretiks, you are ignorant: If you know it, and would ſuſpect therupon, that thoſe Heretiks arguments were ſtronger then the Catholiks, you are impious: If you moleſt the preſent Church ſtanding in equal termes with the ancient, you are vniuſt. *Nicepho. l. 8. cap. 15.*

13. But now the other incitement of your ſuſpitions and doubtes is to be looked into, which then hapened when you firſt began, being a Biſhop, to turne the Fathers. For before that time you had not ſo much as ſaluted them a farre of. For thus you declare the matter pag. 13. *In the Theoriques I noted certaine ſayings of the Fathers, in many thinges very repugnant to the common doctrine wherein I was trayned vp in the Schooles, and the ſame either paſſed ouer by my Maiſters, or not faithfully alleadged, or not ſufficiently, or elſe falſly explicated. Alſo the practiſe and forme of Eccleſiaſticall diſcipline, and ſpirituall gouernment of our times, came to be very different from the ancient, and thence my new mentioned ſuſpitions were not a little augmented.* So you. But the holy Ghoſt ſaith truly of you and your fellowes; *He that will part from his freind, ſeekes occaſions.* For euery where, euen in your old manuſcriptes, did you hunt for calumnies, wherewith to charge the Church, which you had reſolued to forſake. And yet after all your diligence vſed, with ſo great deſire to find ſome ſhew of reaſon, the cauſes you haue found out be moſt ſlender, and ſuch indeed, as would haue moued no honeſt or prudent man to leaue a priuate friend, much leſſe the Catholike Church. *You found the Fathers ſayinges in many thinges very different from the common Schoole learning, either paſſed ouer by your*

Prouer. 13.

Maisters, or not faithfully cited, or falsly explicated. First you say all these things, but neither are you able, or do you go about to proue thē, and yet faine would you haue your departure allowed, euen by Catholikes. Shall your bare word be belieued against the Maisters of the Church? Shall Catholikes themselues against the Catholike Church giue credit to you a fugitiue, an enemy? It were impudency to craue this at their hands, and folly to hope for it. But admit all you obiect were true; how slieght is all you say; how ridiculous, and making nothing at all for the mittigation of the crime of your Apostasy? *Your Maisters in the Schooles did explicate certaine places of the Fathers not so fully as they should, or else vnproperly*: you perhaps were by their negligence brought into great straytes: were there not other men in the Catholike Church learned inough, to resolue your doubts, put case the Maister had not satisfied you? *Sometime they did not faithfully alleadge testimonies*: how common and ordinary a thing is it for Scribes not to take well their Maisters words which they dictate in Schools, though also what Maisters deliuer in schooles be not so exact as writings that are prepared for the presse; *Some things he wholy left out*. Surely a great fault. And are you so great a straunger in schoole matters, that know not this, that the Maisters cannot possibly in the

compasse of foure yeares, to which the course of Diuinity is straytened, giue full and ample satisfaction to all the testimonies of Fathers, which are obiected against the Catholike doctrine by diuers Sectes; of necessity many things are omitted which the Schollers afterward are to find out by their priuate industry. *But there are certaine sayings of Fathers which are very opposite to the doctrine, that now is currant in the schooles.* This spoken in so generall tearmes is true. What Catholike schoole man knowes it not? Who euer denied it? Nor do there want examples. The common consent of Deuines is, that those seauen days in which God accomplished the frame of the world, were true dayes indeed, distinguished by the heauens reuolution, and the rising and setting of the light: But who knows not, that S. *Augustine* is of a contrary mind? The Schooles agree that the Angells were not created before the world; yet *Nazianzen* the great Light of Greece, esteemes them elder then the world. I could alleadge many more, but to what end? How do they serue to cloke your Apostasy? Those Fathers sayings pretermitted, or not fully explicated by your Masters, did they patronize your Sect? You tell vs not what kind of Sect yours is: nor do you plainly say, that those Fathers sayings fauour you at all. Suppose you should say they make for you;

might

might we not iustly put you to your proofe? Lastly supposing that were true which you say only, but prooue not, That the moderne practise in many things now a dayes is different from the discipline of the Church of old, what makes this for you? Do you not see the times change, men with the times, with men customes? It is the part of Ecclesiasticall wisedome to suite their Lawes & Statues with the circumstances of times and persons, to which purpose S. *Augustine* saith very well: *The former Councells are bettered by the later*. Therfore (*Antony*) you bring nothing that sound is, for you excuse; what you bring are either bare words without proofe, or meere toyes & fopperies, by which, seing you are moued to sequester your self frō the Catholike Church, you shew your selfe more fleeting then a feather. Get you hence therfore, since you will needs begon, and whilest you are going we will shout after you with that saying of *Tertullian*; *Let them fly away, as fast as they will, chaffe as they are, of slender faith, blowne away with euery puffe of temptations, so much the cleaner wil be the heape of corne, that shalbe stored vp in the floore of our Lord.* *Tertull. præs. c. 3.*

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The fourth degree, the leauing of the Iesuites Order.

THE three first degrees to Apostasy were inward, and had fully ingorged you with secret Pride, Infidelity, and Rashnes, which at last must needs be disgorged forth. It was requisite that you should slide away by little and little; and that to this great worke of Apostasy from the Church, the bidding adieu to the Iesuites Order should be the Preface. The Barbar-Surgeon when he would draw a tooth, first with a little thred ties it fast, then with often wagging, loosens it by the roote, and so draweth it forth: So doth the enemy of mans saluation, who being resolued at length to fetch a man from the Catholike Faith, first in the very Catholike Church it selfe with frequent chaunges turnes him this way, and that way, and so slackneth him; nor euer doubts he to make him renounce the true Religion, whome he hath brought to forsake religious perfection. You write (*Antony*) that you were once a Iesuite, and you seeme to glory in it; and yet you know, that he is not crowned that hath only begune, but he that perseuers to the end. *Pithagoras* warnes vs not to meddle with Breames, which the *Grecians* tearme μελανουρους: why should not we apply this

this Prouerbe to the eſchewing of Apoſtata's, thoſe true μιλανθρωποι, which denigrate and ſtaine their youth, religiouſly and vertuouſly trained vp, with a debauſhed old age, *who hauing beginne in ſpirit, conclude in the fleſh*, and hauing giuen vp their names to Religious families, afterwards *ſeuer themſelues like ſenſuall men, deuoyd of ſpirit*. In which number you are one, but would not be ſo thought. Iude. v. 10.

15. You tell vs, that the Ieſuites tooke your promotion in ill part, becauſe they had found you to be a very good labourer. You would haue it ſeeme to the world, that you forſooke not the Ieſuites, but paſſed from them do be a Biſhop. No man that knows the Ieſuites, will eaſily beleeue you. The Ieſuites inhibite moſt ſeuerely all ſuites of dignities, and if any be diſcouered to attempt any ſuch thing, he is forthwith diſmiſſed frō their order. They neuer leaue importuning the Pope by themſelues and their friends, to forbeare, if they chaunce to vnderſtand, that he do but conſult to promote a Ieſuite. Nor do the Popes vſe to aduance Ieſuites, vnles ſome great neceſſity of the Church do vrge it, or that the deſertes of the promoted towards the ſame be very great, that for the encouragment of others they may ſeeme, as it were, to be rewarded with ſuch dignities. What therefore ſhould moue the Pope, that contrary to the vowes, and againſt

the Rules of a most flourishing Order, and a thing so vnusual, to create you, being a Iesuite, the Bishop of *Segnia*? You may say the necessity of the Church of *Segnia* required it: Heresy increased, against which *Hydra* another *Hercules* was sought for, the rest of *Italy* could not affoard him: There must needs be a Iesuit chosen, and of all the Iesuites the most eminent: In fine the lot fell vpon *Marke Anto y*. Pardon vs, we beleeue you not. We neuer yet heard any thing that the dignity, or the necessity of the Church of *Segnia* should be such, for which so great a Worthy as your selfe should so extraordinarily be chosen to take the charge.

16. But you will say, the Pope was induced by your merits, not so much for the necessity of the Church, as for the honour that would redound to the same, by your being a Prelate: He would not haue such a candle any longer lye hid vnder the Iesuites bushell: He would needs set it on the candlesticke, that it might giue light to the whole house. By the fame of your worthy name, you were grown so great, that the Iesuites order spread through out the world could not hold you. The numerous company of men famous for vertue, and learning was inferiour to your Worth. But tell in vs (in good sooth) with what titles of praises were you so conspicuous aboue

the reſt of Ieſuites? Was it ſanctity? You may do well to tell vs your ſelfe the wonders of your owne vertues, who knowes them only. Perhaps for Witt? Bring forth ſome monuments, wherewith you haue adorned either Humane Literature, or Philoſophical Studies. The ſacred doctrine then? Amongſt ſo many Hereſies of our age, name me but one, which you haue oppreſſed with your writings, or which, whileſt you were a Ieſuite, you did though but lightly ſhake. In the Ieſuites Catalogue of their Writers, ſo often by them renewed with additions, you are no man, not ſo much as named amongſt thouſands. I ſee well, what you will ſay: That you haue compaſſed this name of yours, not by writing, but by preaching. For this among the reſt of your vertues, you account for one, That the Ieſuits would haue you ofte preach in their Churchs. The Ieſuites (as I heare) in *Italy*, are wonte ſometimes to ſet vp weaker preachers in their Churches, that their others of note may take breath a while after their Lenten toyles, and that the people by a little diſcontinuance may returne againe to their better Preachers with more appetite. Happily the Ieſuites ſometims may haue made vſe of your help in this kind, (to witt) that by your tedioufnes, you might whet the peoples appetites for more learned Eccleſiaſtickes. I will not ſay it; but this I am

sure, that if you speake the truth of your selfe whilest you were a Iesuite, your were not so notable in preaching. For thus you write of your selfe now being a Bishop, pag. 12. *And because now I acknowledged my proper Episcopall function in preaching; to furnish my selfe with matter, I tooke into my hands the Sermonalls, and Quadragesimalls, and as the fashion is beganne to make vse of them.* Now who may not straight perceaue by these wordes of yours, that you confesse your selfe to haue beene but a puny preacher, when you were first declared Bishop. Had you been a well practised and learned preacher, you would not haue beene forced to fly to *Sermonalls*, and such triuiall helps, as beginners do vse. And if now being a Bishop, you stood in such need of *Sermonalls*, and Lenten prouision of *Quadragesimalls* for your preaching; a man may easily ghesse how poore a thing you were whilest you were yet a Iesuite, at which time it seems you had not so much as turned ouer a Sermonall. Nor can you say, that whilest your were a Iesuite, you helped your selfe in your Sermons by reading of the holy Fathers; for before your Bishoprick you had not touched the holy Fathers, which appeares by that; that when your Sermonalls had bred a loathing in you: *Omitting* (say you) *the troubled streames, I wholy resolued with my selfe to repaire from thence-*

forth,

forth, to the fountaine of the holy Fathers, with which reading for my Sermons, I began to be very much delighted. What is more cleare? At last being a Bishop you applied your selfe to the holy Fathers, and by reading them beganne to make vse of them for your Sermons. Therfore seeing you were destitute of such aydes, by which glory is wont to be purchased; how should we once beleeue, that you before all other *Iesuites*, should be chosen a Prelate to honour the Church? If the Pope had thought good to set forth, and adorne his Church by a Iesuite-Prelate, there was no want of most worthy men of that order, both for learning and holines. It had beene a dishonour to haue made choyce of you, whome neither preaching, nor writing, nor learning, nor opinion of sanctity, nor any desertes towards the Church had commended.

17. There is no cause therfore, why you should vaunt so much of your being a Iesuite. The more eminent you were, being a Iesuite, makes now your fall more shamefull. The corruption of the best (as the Philosopher saith) is the worst. That which is most opposite to the brightest light, is the vglyest darknes. That vice of all other is the most foule, that is the furthest remoued from the fayrest of vertues. The fowerest vinegar was once the sweetest and strongest wine. Your example

confirmeth that which S. *Augustine* writeth of his owne experience. *That as he had neuer met with holier men then those that perseuere in Monasteries: so had he neuer tried any more wicked then those that had fled from thence.* The stones sincke deeper into the mire, by how much higher the hills or steeples were from whence they tooke their leaue. Of this opinion was Pope *Gregory* the thirteenth, in whom the vertues of *Gregory* the Great were reuiued in our age. Who as he loued the Iesuites, so had he a true and perfect knowledge of them. He therefore when the Cardinall (whome they call the *Datarie*) had exhibited vnto him one that had been of the Iesuites Order, that stood for an Ecclesiasticall dignity, would haue the Cardinall consult with the Generall of the Iesuits, before he resolued any thing in that busines, and gaue concerning the Iesuits this lesson, worthy the great wisedome, and experience which he had of such affaires. As for the forsakers of the Iesuites Order (said he) let them be furnished with necessaries for meate, drinke, and apparell, for they for the most part are well brought vp, learned, and therfore may stand the Church in some steed, but in any case admit them not to Ecclesiasticall dignities, for it is not likely they would euer haue forsaken their Order, if they had not their wits somewhat crazed. Thus much

that

that moſt prudent Pope: which alſo may be confirmed by reaſon. For it is a token of naturall heate and vigour in a mans body to be able of it ſelfe to purge ill humours. And for no other thing more is the Ieſuites Order approued of all, then for this, that you ſhall hardly find amongſt them any man to faile in vertue and religion, that is not firſt by them diſcarded from their Order. But as for you (*Antony*) how you behaued your ſelfe amongſt them, and how you gaue them the ſlip, though you hold your peace, the euent it ſelfe hath abundantly declared. You ſee therfore what a ſhame and reproach you haue procured to your ſelfe, euen by that wherein you vnwiſely hunted for glory and eſtimation.

The fifth degree, Ambition of a Bishoprick.

AMBITION of dignitie followes next in the ladder of your downefull, *A ſubtile miſchiefe, a ſecret poyſon, a lurking plague, The Craftſ-man of deceipt, Hypocriſies Mother, Enuies Nurſe, the Spring of vice, the fewell of guilt, the Canker of Vertues, the moath of ſanctity, the miſte of mens Mindes*, as S. *Bernard* ſaith. The true mother indeed of all hereſies, which ſhe hath bred in the Chriſtian Church. *Euſebius* relates out of *Hegiſippus*, of one *Thebulis*, who for

Bernard. in Pſal. 9.

Euſeb. l. 4. cap. 22.

for that he receaued a repulſe in the ſuite of a certaine Biſhoprick, went about to ſtaine the Church (euer till then a Virgin) with note of errour. This reſtleſſe diſeaſe was the chiefeſt thing, that vexed, afflicted, & ouerthrew you. For thus being oppreſſed with the Epiſcopall charge (ſo vnmeet as you were) you ſanke downe into the gulfe where you lye, and for euer we feare are like to lye. If you anſwere, you ſought not for a Biſhoprike. Cannot I diſproue you of falſhood by your owne booke? You do earneſtly endeauour indeed to diſſemble this ill beſeeming deſire of honour of yours; yet certaine ſprouts thereof which eaſily bewray it vnwittingly, ſhoot from you. *I was at laſt* (ſay you) *promoted to the gouernement of the Church, now abouc 20. yeares agoe, and made Biſhop of Segnia.* What doth that ſignify (*at laſt promoted*) but only this, that I obteyned the thing I ſought for: (*late*) indeed, but yet (*at laſt*)

——into my ginne
The wiſhed prey fell in.

The word (*at laſt*) inſinuates as much, that the aduancement ſeemed long to you in comming, which indeed could not come late, either in regard of your yeares, or merits. For you confeſſe, that when you were made Biſhop, you were not 40. yeares of age, nor had then read the ſacred Scriptures, or handled the

the holy Fathers. And how then were you (*at laſt*) and as you ſeeme to intimate (*lately promoted?*) Your wiſhes (*Antony*) made great haſt, ſo that the dignity which ſoone inough ouertooke your firſt yeares that were capable of a Biſhopricke, but far outwent your merits, did ſeeme ſlow and tardy to your deſires that had rid poſting before. The hope that is deferred afflicteth: things deſired come they neuer ſo faſt, ſeeme ſlacke in comming, to the mind that burningly expects them.

19. Beſides, you ſay (which maks much to diſcouer your ambition) *That your Fathers, the Ieſuites, were much diſpleaſed with your preferment.* The Ieſuites indeed are ſaid to take nothing more haynouſly in theirs, thē Ambition. The Miters, euen thoſe wherwith the heads of theirs are adorned by compulſion, they rather eſteeme a load to their Order, then any wiſe a laude vnto them; but for the Purples ſought & ſuied for, they behould as a grieuous ſtayne. How vainly you wreſt the Ieſuits horrour of Ambition to your owne praiſe, as who would ſay, they ſorowed not ſo much for your behalf, as for their own loſſe, in that they ſhould be depriued of ſuch a labourer as you were, *not idle, nor vnprofitable, but induſtrious*: ſo do you proclaime of your ſelf: & yet cannot I beleeue that you were a Ieſuite whē you were made a Biſhop, nor had the Ieſuites in *Europe*

such scarcity of labourers, who send often to the *Indies* men more worthy then your selfe. They were indeed grieued to see you hoysed vp to Honour, whome they knew to be vnworthy, prone to nouelties, and whome they feared, peraduenture, not like to proue very steddy in the Catholike faith. And perhaps with prudent fore-sight they presaged in their minds this great mischief now falne vpon you, and so lamented to see you decked with the Miter, & other Episcopal robes, like a victime adorned to the slaughter. Yea by so much the more their grief was increased, by how much they perceaued you more content and glad, euen then, when you most deserued commiseration. For what is more miserable, then a miserable man, who hath no commiseration of himselfe, but rather reioyceth vnder a burden imposed vpon him, at which the Angells themselues would tremble? Foule is your sin (*Antony*) that being guilty of your continual and dayly increasing suspitions and doubtes against the Catholike faith, you would notwithstanding affect Prelacy. You felt your mind more light then ashes, and yet would not keep your selfe low to the ground, or conteyne your selfe at home, but in the open ayre; on the top of a tower you expose your selfe to be tossed with the windes. You intrude your selfe to feed a flocke, who standes more in need

need of a feeder your ſelfe: you ſeeke to be a confirmer of others, who need one to ſupport your reeling ſelfe from falling: you tooke to your ſelfe the charge of ſheep redeemed by the bloud of Chriſt, & yet wanted ſo much courage as to oppoſe your ſelfe for their ſafety againſt the wolfe.

20. Neither do I charge you with this cowardize out of my owne hard opinion of you, but you confeſſe it your ſelfe. *Chriſt hath placed me* (you ſay pag. 24.) *as a dogge amidſt his flock: I muſt be mute no longer, as all the Biſhops under the Roman, are mute.* I preſſe you not with your raſhnes, where you ſo reſolutely paſſe your verdict againſt all the Biſhops of the Roman and Catholike Church, that they are dumbe men, that is, men knowing that themſelues and the Roman Biſhop erre, yet ſpeake not a word. It is an eaſy thing to perſuade our ſelues, that others are as vicious as we are, *and the foole* (as the Wiſeman ſaith) *walking along, thinks all men as himſelfe, and as fooliſh as he.* Omitting therfore your raſh cenſure, I take hold of your plaine confeſſion, that you were once dumbe. *I muſt* (ſay you) *be mute no longer:* nay rather, you ſhould neuer haue beene mute at all; eſpecially being a Biſhop, nor euer were you ſo without a haynous crime. Do you not remember that famous diſcourſe, which S. *Auguſtine* maketh

speaking to a Pastour thus; *You spied the wolfe approaching, and held your peace: you are a hireling, you fled: you are guilty of the bloud of soules, that is, of the bloud of Christ.* You haue still sinned against your erroneous conscience: so longe as you haue beene Bishop, so longe haue you beene dumbe. For you write *pag.* 12. *That as soone as you were Bishop, you perceaued by reading of our Sermonalls, how miserably the people were deluded vnder the Roman Bishop, and how the inuentions of Auarice, and Ambition were inforced and thrust vpon them for holy Decrees of Faith.* Behould (*Antony*) from the first beginning of your Bishopricke, you saw (in your owne conceit) a huge wolfe, most pitifully deuouring the sheep of Christ, yet were you dumbe for feare: you suffered them to be dispersed & woorryed. A grieuous wickednes. Now belike, being illuminated (as you beleeue) with greater light, you meane brauely to oppose your selfe against the wolfe, & wash away the former blot of your dastardy, with the effusion of your bloud: nay rather you fly from your flock, and you fly as fast as may be, yea and you fly to the vtmost corner of the world.

Tract. in Ioan.

21. You seeme to me like one of those litle wayting dogges (their Mistresses Iewells) who finding themselues alone amongst mastifes, do quake the while, are still, or els for

feare

feare do whine and run away. But when they arriue once into the parlour, or their Ladies lappe, where they hold themselues safe inough, they turne againe proudly and barke fiercely: So do you hie you to the safeguard of the King of great *Brittany*, where you consort your selfe not with mastiffs that gard Christs flocke, but with those women-wayting-doggs, those wiued Bishops, which are their Mistresses darlings, *from whence* (as you say) *you will bay against the Pope, ioyning your mouth with theirs. I ascend* (say you pag. 28.) *into a place more secure, where the Catholike truth indeed freely holds vp her head.* So do you idly talke: but what shall become meane while of your flocke? *A pastour, and an Idoll?* whileſt you are safe, and out of daunger your selfe, the wolfe (for so you perswade your selfe) rusheth into your Folde, raueneth, scattereth, deuoureth them quite, either body or soule; what succour from their Pastour? I (say you) *a little dogge, certainly the least of all others, shall at least* (perhaps) *with my cry, such as it is, awaken the sleepy mastifes, which may chase away the wolfe.* Nay rather why do you not girde your selfe for the combate? Christ hath placed you as a dogge in his fold. What, doth he vse to put such barking Curres to guard his flocke, that do nothing els but barke, or rather mastife dogges that can bite also? It is not lawfull for you that are Pag. 33.

a Bishop to be but a little barking Curre: For why should you thrust your selfe (being but such a one) into the charge & guard of Christs fold? Either take courage to encounter the wolfe, or deny your selfe to be a Shepheard? You will forsooth stirre vp others to looke to your flock, that may perhaps one day expell the wolfe, if not in the meane time, let it be spoiled for you. You at least will sleep in a whole skinne; and that you may the better awaken the maitifes, you will rustle with your Pamphlets (goodly ones in your owne iudgment) against the Pope, from some huswifes lap, whome you may chaunce to wed. I am ashamed on your behalf (*Antony*) that euer there was such a sluggish Pastour in the Church; but more may they be ashamed, that so eagerly receaued you for some iolly and redoubty Prelate. Certaynly this rash thrusting your selfe into so high a dignity, for which you were vnworthy, was the great beginning of your woes.

The sixt Degree, Contention for Prelacy.

NO man easily foresees with what mischiefes he shall entangle himselfe, that once giues way to Ambition. Now then are you aduanced to be Archbishop, and with in-

crease

creaſe of your honour, is increaſed in you the thirſt of increaſing. To your Suffragans you ſeemed too great, to your ſelfe, becauſe ſubiect to the Roman, you ſeemed no body. *Ambition is a fantaſticall thing; It cannot willingly abide any man before him, or yet behind him; It is ſick of a double malady; It enuieth the Superiour, and is maligned by the inferiour.* Seneca. With this two-fold Enuy (*Antony*) were you vexed; you wiſhed the Metropolitan Priuiledges ouer your Suffragans enlarged, but the rights of the Roman Biſhop ouer you abridged. Hence aroſe Spleene, Malice, Strife, with which whirlewind blowne away, you were carried headlong into Apoſtaſy. You would not indeed haue gone, but you could not ſtay, being once poſſeſſed with this paſſion; Euen as weighty things which caſt headlong downe, make no end of mouing till they lye on the ground. Theſe things meane we to make good. For that you write, *pag.* 14. *I was lifted vp from my Biſhoprick to be an Archbiſhop, from whence ſprange to me a new, and more vrgent occaſion of renewing my endeauours, and of a more feruent and exact purſuite of them. For, when I began to be ſtirred with the moleſtations of the Suffragan Biſhops of my Prouince, but much more with the ouer much power of the Court of Rome, diſturbing my Metropolitan rights, I was forced to ſearch more narrowly into the roote and origen*

of all the Ecclesiasticall degrees, powers, functions, offices, dignityes, and especially of the Popedome.

So you. I cannot tell whether you wot what you say. For by this discourse, truly, you haue wholy dashed your owne cause, and defeated your writings of all credit against the Pope, which I trust so to demonstrate, that (perhaps) your selfe, or at least euery man (besides your selfe) may see it manifest.

23. Your Suffragans I know not, nor haue I to do with thē. You are their Primate, be you also Accuser, Witnes, & Iudge against them. They wrought your vexations: I excuse them not. They enuied your honour; they would haue diminisht it: T'was ill done. The Pope helped you not, but rather with his authority oppressed you more: See now how fauourable an aduersary I am. I do not deny but that it may haue so happened. You grieued at it; you tooke it hainously: You were incensed and set on fire with anger. This I allow not, yet let it be held a pardonable fault, and, according to kind, to be sensible of iniuries. But you should not fret your selfe so much, as to leaue the Church for the matter, so to boyle, as to seeth ouer the pot, not to skip (as the Prouerbe goes) from the frying pan, into the fire. If you will not learne patience of any Man, yet (me thinkes) you might of that worthie Matrone *Paula Romana*,

no

no leſſe renowned for ſanctity then for Nobility of bloud. She (without her fault) hauing incurred enuy, and being by S. *Hierome* exhorted to giue place to furie, anſwered: You ſhould ſay well, if Sathan did not in all places moleſt the ſeruantes and hand-maydes of God, or if I could find my *Bethleem* in any other part of the world. Moſt wiſely, piouſly, and aptely ſpoken to our purpoſe. Sathan is buſy euery where: That the leſſer do enuy the greater, that the weaker be oppreſſed by the mightier, is not Roman, but humane. If you thinke to eſchew this miſchiefe, you muſt wholy fly from men alſo, and not from *Rome* only: There are troubles euery where, iniuryes, croſſes, euery where ſomething to ſuffer, but not euery where *Bethleem*: that *Houſe of Bread* is not elſe where to be found, but in the Catholike Church. The bread of heauenly doctrine, that doth ſatiate vs with Faith: The bread of the moſt ſacred Body, that feeds vs in the Sacrament: you ſhall find Bread indeed in the Miniſters Suppers, but profane bread, ſuch as thoſe which do take it, ſtick not to ſhare it to the dogges, whoſe crummes and cruſtes, without awe of religion, they ſhake of on the ground. Do you thinke this Holy Bread? I do not thinke you do, although to pleaſe his Maieſty of Great Brittanie you may feed of it with ſhew of much veneration;

Hieron. in Epitaph. Paul.

your anger therefore should not haue led you so farre, as to carry you from *Bethleem*. If there had been any such iniuries offered you, either by the Suffragans, or the Pope, which you obiect, but proue not; they should rather haue been for *Bethleems* sake, together with that diuine bread, digested by you.

24. But take heed now in the heat of your anger, and being so inraged against the Pope, that you vtter nothing for which you may after repent you. You say that the power of the Pope annoyed you much, and that he assaulted you, and your Titles also, and that from thence arose in you that feruent and burning desire to search out the roote and origen of the Papacie. Do you say this? You say it certainly; your words be witnesses thereof: nor could you with any other words so much haue wrought the vtter ouerthrow of your owne cause. For consider I beseech what you do. You moued with the wronges which (as you perswade your selfe) the Pope hath done you, oppressed with his power, and for that cause now put into heat and distemper, set your self to read, and write, and search into the first beginnings of the Papacy. First, who can beleeue that you will disclose any truth in fauour of the Pope, if happely you find it, who burne with such passion against him? That you will discouer (if you chance to light on)

the

the certaine and firme roote of the Popedome, the roote wherof to no other end you seeke but to haue it rooted out? That you will lay open the vttermost extent of the Roman Bishops authority, which by a preiudicate opinion, you iudge ouer large now already before you know what it is? Secondly, can you hope to find out the Truth seeking it in anger, and hauing so mighty a beame in your eye, as is the power of the Roman Bishop, in the sight of the enuier therof? Know you not the verse (though vulgar, yet true)

Anger doth so the mind bereaue,
That Truth it can no whit perceaue?

Could none of these diuines sayings occurre vnto you? *Anger killeth the Foolish man. In your wrath you do loose your soule. An angry man raiseth strifes. Anger of man worketh not the iustice of God?* Could you not remember the precepts of the Apostle; *Giue place to Anger, not reuenging your selues. Banish from amongst you all Bitternes and Anger, and Indignation, and Clamour,* and lastly *Blasphemy*, which is as it were a certaine fume of boyling Choller?

Iob. 5. 2. Iob. 18. 4. Iac. 1. 20. Rom. 12. 19. Eph. 4. 31.

25. Now therfore we shall not hereafter so much meruayle, though your ten promised Bookes *Of the Ecclesiasticall Common Wealth*, abound with Blasphemous vntruths, which the furie of your breast, incensed (as you confesse your selfe) with supposed iniuries done

you by the Pope, hath powred forth. I should wonder indeed if that were true, which you witnes of your selfe, in perusing the Fathers in such heate of your prouoked passions; *That with your eyes more opened, you easily obserued; you saw now, and throughly perceaued.* It is a strang thing that a man should haue a beame in his eye, and not feele it; that being starke blind, yet to himselfe he should seeme quick sighted. But tell me (*Antony*) what saw you there in that your feruour and passion of reading? *I saw* (say you) *and throughly perceaued that at Rome, without all lawfull foundatiō, there were innumerable new articles of faith dayly coyned, and thrust vpon vs.* And do you not yet perceaue your selfe to be blind, that you see an vntruth; that you see that which hath no being at all; that you see a most huge nothing; that at *Rome* there are new articles of faith coyned, not in ech age, in ech yeare, or in ech day one, but euery day many without number, and yet vouchsafe you not to name vs one. But rightly S. *Ambrose: Anger waytes on Enuy, it festereth the mind, it dulles the senses, it doubles the tongue, it dims the eyes, it disquiets the whole body*: especially if the Anger be so impotent, as yours is, against the Pope, which most intemperatly you bewray in these words; *The Maiesty* (say you) *of our Roman Pope is not so great, that it ought to be feared: that temporall and stately*

Precat. 2. ad Missam.

Maiesty

Maiesty is merely counterfait, vsurpt it is, 't is nothing. So do you make shew to contemne the dignity you cannot reach to, rather then any man should enioy it but your self. You would haue it not to be at all, seing you cannot ouerthrow it with your deedes. You seeke to beate it into nothing by contemptuous speach. This is the nature of Enuy, and the property of enraged displeasure. *The Maiestie of the Roman Pope affrights you nothing*. So you professe, yet S. *Hierome*, borne in the same *Dalmatia* with you, a farre more learned man, more holy, & lesse timorous of toyes and humane vanities then your selfe, was afraid of this maiesty. *Your greatnes* (saith he, speaking to Pope *Damasus*) *doth terrify me, but your curtesie inuites me. Let the ambitious greatnes of the Roman dignity be laid a side, whilest I speake with the successour of a Fisher man*. But it booteth not to stand refuting of sayings which only malice venteth. That is now cleere which we intended to shew; That you haue wel trodden the steps of contention and enuy, which is the sixt downefal of your soules hasty running into Apostasy.

The seauenth Degree of Apostasy, Contumacy and Contempt of the Supreme Pastour.

FROM the contumacy and contempt of the Pope, men do easily fal into heresies, which

S. Cyprian affirmes, *do spring from no other head, then that one Priest in the Church for the time being, and one Iudge the Vicar of Christ for the time likewise being, is not regarded, nor is obeyed, according to diuine precept, by the whole fraternity.* To you (*Antony*) as you were yet sparkling flames of enuy, a fit occasion was offered to passe to this degree, and make a nerer approach vnto Apostasy. For no sooner was the knowne difference betweene the Pope and the *Venetian* Comon wealth risen, but straight you bewrayed your secret, & hardly concealed malice against the Pope by open contumacy. Thus do you lay the matter forth before our eyes in your 14. page: *Shortly after came forth the Venetian Interdict; There was no end of Roman libells, oppressing, vexing, and reuiling vs Venetian Bishops, as so many beastes, rude fellowes, men ignorant, of no conscience. Hence new occasions were offered me of new and more burning endeauours, as well to make our defense, as to cleere the truth in the Venetian cause.* So do you set forth the busines, and togeather do lay open the increase of your flames: you burned but too much before and were ouer hoate, yet you tell vs, that new fires and ardencyes seyze vpon you. You perchance affect the stile of Arch-heretike, and you would faine haue vs apply vnto you the sentence of S. *Ierome*; *No man can plot an heresy, that is not of a fiery wit.*

In Ose. c. 10.

Such

Such kind of Apostles doth most please and cõtent this vpstart Ghospell of our age, which the Kinges Maiesty of Great *Britany* testifies in his *Basilicon Doron, to have be ne brought into Scotland in these later dayes by Preachers, that were of a fiery temper, and seditious fellowes.* You delight belike, and would willingly be still more and more enraged against the Romans, and that you may burne more hotly, you faigne your selfe and your fellow-Bishops to be reproachfully intreated, to be called beastes, rude, and ignorant, men of no conscience. I haue read diuers of the Roman books written in the controuersie of *Venice* for the Pope, but these disgracefull and contumelious speeches you charge them with, I could neuer find in those bookes. But I may thinke that to the end you may heate your selfe the more against the Pope, you conceaue by imagination iniuries done you meerly deuised by your self, wherein you are like the Lion, who to whet himselfe to the fight, laies loade on himselfe with his owne tayle.

But seeing you desire to be thought feruent, I will not contentiously deny, that you were more eager in the *Venetian* Contention, then any man els; & that in your priuate contempt of the Pope you might exceed the publike. I make no doubt but to the flame, with which that most flourishing Common-

wealth

wealth to their owne perdition, was set on fire, you added oyle and pitch by your writings, and Sermons to increase it, which yet was quenched by the Popes wisedome, benignity and patience. His Fatherly piety preuailed ouer the Maiesty of his power. He chose rather to yeald a litle to his childrēs stoutnesse, and to leaue the heate of their courage to be allayed with time, then to master their stubbornesse, & pull downe their stomackes with violent or irreuocable punishment. The calme of this Peace liked not you very wel, whos desires were now saylīg towards Rome presaging to the Republique, victories against the Pope. You with a false and deceiptfull hope, such as Lunacy is wont to breed, had in your idle fancye (perhaps) set the Papall diademe on your owne head. But this composition did not only thrust you out of your present hope, and imaginary Popedome, but for euer excluded you as a discouered enemy, from Roman dignities. Wherfore the Republike being quietted and friend with the Pope, the flames of your anger & ambition also in outward shew were somewhat slaked, but inwardly they were no lesse quicke and ardent then before. You intermitted not your earnest and feruent endeauours, which you had taken in hand for defence of disobedience; you studied still priuatly to find sentences of Fathers and Councells

cells for your purpoſe. Ten years you ſpent in this paſſionate ſtudy, hoping the *Venetians* would againe breake with the Pope, which not ſucceding, a vehement terrour aſſailed you and made you haſten your reuolt: For now you began to feare, leaſt the league betweene the Pope and the *Venetians* dayly increaſing, you at laſt ſhould be turned ouer to the Pope to yeild him account for all your forepaſſed miſdemeanours. This feare gaue new fewell to your former fire, which now for theſe ten years had cloſely burned, and made it breake forth at laſt into the publike ſpectacle of Apoſtaſy. Let vs heare your ſelf declare the euēt of your ſtudying of the Fathers, whileſt blinded with paſſion you read them ten yeares togeather. *In theſe* (ſay you) *I fully found out what I ſought for, & much more then I ſought for*. How wel you ſet downe the māner of your fal? You hated Hereſie, but affected Cōtumacy againſt the Pope, and whileſt you will not leaue what you loued, you are falne into that which you abhorred. You would faine without loſſe of your religion haue remained an obſtinate and ſtubborne Catholike, but behould you haue made wracke of your faith, and are become a rebellious heretike. You ſought for Catholike contumacy & contempt of the Pope, a thing not to be found; but in lieu therof you haue found heretical perfidiouſnes. Verily that haue

you found, which by such an inquiry you deserued to find, & which al that haue sought in this same māner haue found. *For the beginning of Heretikes* (saith S. Cyprian) *is to take delight in themselues, with a swelling pride to contemne their Superiours. Hereupon they rush into schismes, and prophane Altars are reared vp out of the Church.* Malignant feuers, neere neighbours to the Pestilence (when the Plague is rife) alwayes turne to this mischief, so neere of kinne vnto them; so when Heresies abound, the Contempt of the supreme Pastour (a sin neerly allied to Heresie) can scarcely be conteined, but that at least it will empty it selfe into Heresie. Let them learne by your exāple that go about to be rebellious, what they are like to find at last. And let this be the conclusion, That very orderly you descended on the steps of the ladder of Apostasy which I set you in the beginning. You grow more sinfull one day then other; you still more and more fleet away from the Church, and euery step you make, brings you neerer to Hell.

Lib. 3. ep. 9.

The eight Degree, Presumption of proper Iudgment against the Church.

THERE now remaines the eight and last degree, in the ladder of your descent, a degree and step not only neighbouring vpon heresy

herefy, but alſo neere allied vnto it, which it doth not only touch immediatly, but is the very beginning and head thereof. This is too much preſuming of your owne learning and wit aboue the Church. S. *Auguſtine* ſaith excellently, *That no errour can be in the Chriſtian religion, did not mans ſoule worſhip her ſelfe for God*. For it were impoſſible that a Chriſtian ſhould be an Heretike, did he ſtill ſubmit himſelfe, and inthrall his vnderſtanding to God, aud giue him leaue, by the voyce of his Church, to ouerſway their wits which are blind, raſhe, erroneous; not only when they wander without diuine Scriptures, through the works of Nature, but thé alſo when within the boundes of ſacred Writ, they diſcourſe according to their owne ſenſe & arbitrement. Hitherto, before you openly fled from vs, were you fallen (*Antony*,) and being in that caſe you did not ſo much tend towards Apoſtaſy, but rather were you arriued at your iourneyes end. You cannot abide Subiection of vnderſtanding to the obedience of Faith; euery where you impugne it, and at laſt conclude: *I am no child now, whome being nigh threeſcore yeares of age, euery man ſhould perſwade what he liſteth without weight of reaſons*. This your girding at the Roman Church, contaynes either a groſſe calumniation, or a vaſt arrogancy. For if you meane to taxe the Roman Church, *de vera Religione cap. 16.*

as though she did vse to propose to be beleeued of her children with true submission of their vnderstanding, whatsoeuer a priuate man, or Doctour, or Prelate listeth to teach; truly you hatefully charge her with that she neuer doth: But if by *whatsoeuer listeth any man*, you meane those points of doctrine which you call *proper decrees of the Roman Church*, & namely the Supremacy of *Peter* and his Successour, the doctrine that most of all offends you: If *by euery one*, you vnderstand the witnesses & authours vnto whose iudgment the Romã Church would haue her childen submit *the* (supposed) *weight of their reasons*: If I say you meane this doctrine, and intend to shew your cõtempt of the authorities that are by the Church alleadged for it, refusing to submit your iudgment to them; then are you come to this last step, which consumates an Apostata. For you know all Catholikes, all Bishops through out the world, and the vniuersall Church now spread through *Europe* and the new found *Indies* acknowledge the Romã Supremacy. I will not presse you with the old Councells, I wil not vrge you with any thing that you may, or will deny. Only I say, that this doctrine was defined by the *Tridentine* Councell, by the *Florentine*, & by the *Lateran*; which *Lateran* for the generall concourse of all Christendome, and for the number of Bishops

ſhops that were in it, was the greateſt of all Chriſtian councells that haue beene hitherto aſſembled. Will you then ſubmit your iudgment to the cenſure of theſe councells? You will not. The aſſembly of ſo many, ſo great, and ſo worthy men, by you is tearmed *quiſq;*, euery one, ordinary fellowes. Their iudgmẽts you accompt no more then *quod quiſq; libuerit*, you reckon them as trifles. Behould now appeares the arrogancy of your ſpeach, which though you harboured in your mind, yet you ſought to cloake with ambiguous words.

29. You ſay, that euery man ſhall not make you belieue what they liſt, being a man as you are of almoſt three ſcore yeares of age, you ſay that you haue reaſons of weight, that the Church ſhal giue you better, or as good before you will beleeue her. O craft of Hereſy! what doth not ſhe inuent to ſaue her ſelfe? ſhe ſees, that if the matter come to be tried by authority, ſhe will not be able to ſtand, nor ſhew her ſelfe in compariſon with the Catholike Church, that her vpſtart paucity will bluſh to appeare before the Catholike authority, which in former ages was, and now is ſpatiouſly enlarged ouer the world. What ſhift then doth Hereſy make? With full mouth ſhe cryes, that ſhe hath weighty reaſons on her ſide, hoping by the promiſe of reaſons to counterballance the Churches authority. If you will not credit

me that this is the tricke of hereſie, then heare
Epiſt. 56. S. *Auguſtine* that long ago noted and diſcouered this fraud. *Heretiks* (ſaith he) *perceauing that they are vtterly ouerthrowne, if the authority of their Conuenticles be brought to comoare with the Catholik authority, they endeauour by making ſhew & promiſes of reaſon, in ſome ſort to ouercome the moſt graue and grounded authority of the Church. For this kind of boldnes is the common and ordinary tricke almoſt of all Heretikes.* So *S. Auguſtine*; which in truth toucheth your right, who go about to poiſe the weight of your reaſõs againſt the authority of the Church. Nor do I captiouſly intend to wreſt your words to a ſenſe perhaps from your own meaning, as if before you will beleeue, you demaund of vs weighty reaſons, drawne out of Philoſophy & naturall Knowledge. I deale not ſo hardly with you, for you meane (perhaps) reaſons grounded on Scriptures, but ſo, that except the Churches reaſons do ſo fully conuince you, that it manifeſtly appeare to you, that ſhe propoſeth to our beliefe, that only, which is conteined in the Scriptures: except you ſee this, I ſay, you will not yeild, nor do you thinke it meet that you ſhould yeild, being a man of ſuch yeares. Thus to ſtand vpon reaſons drawne from Scripture, is I ſay, an hereticall tricke. For thoſe ancient Heretikes, amongſt whome, as S *Auguſtine* ſaith, it was ordinarie to oppoſe their

reaſons

reasons and arguments to countermaund the definitions of the Church; these heretikes (I say) did not vrge reason without Scripture, but they boasted that they had, and exacted likewise of the Church arguméts out of Scripture, so cleere and so perspicuous, that mans vnderstanding cannot resist against them. And the same kind of conuincing arguments our Nouelleſtes require of the Catholike Church; nor will they graunt any man to be an Heretike, but such a one as being conuinced by testimonies of Scriptures, cleerly seeth that to be affirmed in Scriptures which the Church would haue to be beleeued, notwithstanding he refuseth to belieue. This is their doctrine, which if we once admit to be currant, t'is impossible there should be any men in the world properlie Heretikes. For if that which the Church propoſeth to be belieued they find not cleerlie deliuered in Scripture, although they disagree from the Church, they be not Heretikes as they say. And on the other side, if they see the doctrines of the Church to be cleerlie contained in Scripture, they cannot dissent from them, vnles they belieue either that God can lie, or that the Scriptures of Christians be not the word of God. And if they beleeue either of these two things, they be not properly Heretiks. For if they beleeue that God can lie, they are not Heretikes but Atheists: if they beleeue

beleeue that God is true, but thinke that Christian Scriptures be not his word, they be not Heretikes, but Infidells; seing they wholy deny Scriptures, and, as *Tertullian* saith, *There can be no Heretike without Scriptures*. And if you say, they be Heretiks that deny the Scriptures, not wholy, but in part, then this followes, that there can be no Heretike which doth not refuse some part of Canonicall Scriptures. And then I aske of Protestants how they can taxe vs Catholikes for Heresy, who from the Canon exclude no booke which they themselues admit; nor do we find the doctrines cleerlie deliuered in Scriptures which they so boldly, and clamorously contend to be conteined in them. But my purpose is not at this time to ouerthrow this proud Tower of Heresy, which is not to beleeue the Church, vnlesse they see with their owne eys, that her doctrine is conteined in Scripture.

Præf. c. 39.

30. This only I vrge, that you (*Antony*) were come to this last step towards Apostasy, which is not to yield to the Churches authority, without she make her word good by weighty reasons; & that out of presumption of your Wit and Learning, but especially out of a great opinion of the *ten Bookes* you promise to print, you haue shamefully reuolted frō the Church. That which we read of *Agar*, *Sara's* handmaide, may very well be applied to you: *Who perceauing*

Gen. 16.

perceauing that she had conceaued with child, set light by her Mistresse. For as soone as you had conceaued in your braine that new forme & plot of an Ecclesiasticall gouernement, and Christian vnion, you forthwith contemned the iudgment of the Roman Church, to whō you should haue beene obsequious, submitting and captiuating your iudgment. But it seemes by your manner of proceeding, that you be of opinion, that in those your ten Bookes, more is conteined, then in the whole Catholike world besids. For you promise many great, & wonderfull Benefits, which by your Reuolt from the Pope, shall redound to the Church, to witt, the suppression of Schisme, the vniting of Churches, the extinguishing of Heresies, the pacification of Princes from open Hostility, and the combining of their forces for the subuersion of the Turke; with the infranchisement of Christiā Captiues groaning vnder their yoke. These are great and glorious things. Let vs now see by what power you will performe them? As *Dauid* with fiue stones encountred *Goliah*, so you with the same number of bookes twice told will enter into combat with the aforenamed Monsters. *The Church* (say you) *shall shortly heare my voyce: I will speake to the hart of Ierusalem, I will call her forth*. Thus you, and yet (if I be not deceaued) God only is he, *that speakes to the hart*; as for

man euen the greatest, the most learned, and eloquent, while they inuite men to heauenly matters, of themselues can do no more but knocke at their eares. Nor do I see vpon what grounds you may be so sure, that your voyce should penetrate into the hart of the Church; though I see very well, that you imagine there is not that force, but rather some diuine efficacy in your voyce. Well, what is that you will proclayme, that shall be heard ouer Christendome? Let vs now heare it from you own mouth. *I will* (say you) *shortly put forth my ten Bookes of the Ecclesiasticall Common wealth, in which principally I endeauour that the Roman Errours may be detected; the truth and soundnes both of Doctrine, and Discipline may appeare; that many of the Churches cast forth and reiected by the Roman Church, may be retayned still in a Catholike sense; That the way of vnion betweene the Churches of Christ may be demonstrated, or at least pointed at with a nod, or finger; And that if it be possible* (that is, if it be possible, my bookes wil do the deed) *we may all say and thincke the same thinges, and so all Schismes may be represſed; that the occasions may be taken away from Christian Princes of oppressing one another; that therby the better they may direct their forces, in such sort that the Churches of Christ, groning vnder Infidel Tyrantes, may be reconcred to their former liberty.* Thus you write of your Booke. What victories will

will this your Child yet in wombe go for the Church. What ouerthrowes, and woes will he worke vpon Heretiks, if he may be once happily borne into the world.

31. Whose birth therefore you iudge a matter of such consequence, that any wickednes may be committed, that he may be borne. For I pray you, is it not a wicked thing to forsake the Church? Yes certainly: and yet your finding no possibility to print your bookes in a Catholike Country, rent your self wholy from the Catholike Church, that so your vnpe finding no other way of passage to life, might worke himselfe into the world, by renting his mother. Againe, is it not great wickednes for Pastours to forsake their flock, to the continuall ruine whereof the law of God seuerely bindeth them? Without question it is. Yet you write in this manner: *It was very necessary for me to leave my flocke, that so hauing broken also these bonds, being at more liberty, I might be the readier to praise the truth, and so much the safelier condole the ruines of the Church, which is suffered at the hands of the Romans.* Marke, I beseech you, your wordes. What is this els, but to say let the hands of the diuine Law be broken; let soules redeemed by the bloud of Christ perish, all is well, so that I with my ten stringed Psalter may get liberty to chaunt out the praises of Truth, or to de-

plore the wretched state of Schisme. You hold belike the teares you spend for the Roman Church, at so high a rate, that the Bloud of soules, the Law of God must be set at naught and contemned for them. Yf you had such a pleasure to singe & mourne, why would you be a pastour? Why entred you not into some Religious family deuoted to the quire and solitude, and there haue giuen your selfe to songes and teares? Lastly, what greater crime then to dissemble in matters of Religiō & with body to approach that Church whose faith in your hart you approue not? Is not this wickednes? Now tell me (*Antony*) haue you so soone vomited forth all those Roman doctrines, wherewith you were once imbued? or haue you suddainly swallowed vp all the articles of the English Faith, that you haue so without guide of Conscience imbraced their Communion? I cannot thinke it, but rather that you dissemble in many points, to giue them satisfaction of whom you expect your hire, and to get the Kings Protection, and assistance for the priuiledge of your Booke, that what you could not publish in the light of Christianity, you may at last set forth in the darckneſse of Heresie.

32. It is reported of a certaine *Zoilus* that was wont to keep his bed like a sick man, when (in truth) he was not so, that he might thereby

thereby take occaſion to ſhew forth a purple Couerlet of his wherin he was much delighted. Such a kind of languour is it, wherein you languiſh, with deſire to publiſh your writings; which that you might the better bring to paſſe, you feigne your ſelfe an Heretike in the Engliſh Church; you lay your ſelfe downe at the feet of the Kinges Supremacie ouer the Church, as though you were ſicke of that Parlamentarian Maladie; and all this to get leaue to print your Bookes, and ſhew them to the view of the world: and yet (alas) when theſe your ſo highly by you eſteemed treaſures of learning, ſhall haue paſſed the print, which by committing ſo many ſinnes you haue found out at laſt, there will not want diuers (I ſay not Catholiks, but Proteſtants) that hauing read your ſo much expected Booke, will apply to you that which was ſpoken to *Zoilus*.

Theſe riches are but vaine,
Which make the ſickneſſe fayne.

I wiſh you would rather follow the counſaile that the Angell gaue vnto *Agar*, being great with Child, which was: *Returne home to thy Miſtreſſe againe, and humble thy ſelfe vnder her handes*. Returne (I ſay) home againe to the Church, which you haue forſaken. Caſt proſtrate at her feet, your ſelfe, your wit, your learning, your bookes. Submit them to the *Geneſ.* 16.

Catholike and Roman Censure. As *Rachels* seruant deliuered her children into her Mistresse lap, so do you offer vp your Bookes to the pleasure of the Church. But me thinkes I see you turne your head aside at this, and say; This is base, this is seruile, this is to become againe a little child. It is so indeed: But oh noble baseness and high humility, whereby a Christian, transcending himselfe and his naturall wit, comes to be vnited to God, reuealing mysteries that surpasse mans capacity, by the mouth sometimes euen of vnlearned Prelates! Oh happy seruitude that riches & makes men bondeslaues of the Truth, which only affoordes true Liberty! Oh huge littlenes, which only art capable of heauen, which only canst intertaine God! So that (*Amen*) though you be welnigh threescore yeares of age; *you shall neuer enter into the Kingdome of Heauen, vnles you be conuerted, and become as a little child.* They that scorne to be little ones, grow to be great ones indeed, not in wisedome, but in malice and folly; which shalbe further demonstrated in the second part of this Survey of your Apostasy.

THE

THE SECOND PART OF THE SVRVEY OF MARCVS ANTONIVS de Dominis, his Apoſtaſy.

CONCERNING *The ſtate wherein now he is.*

WE will not (there being no need) vſe circumlocutions, but plainly ſet downe the miſery of your preſent ſtate. By the former eight degrees not of beatitudes but of maledictions, you are falne into eight bottomles Gulfes, which within the compaſſe of Hereſy are contayned. I will firſt tell you what they are, and then ſhew that you lye plunged in them. Theſe they are: Forſaking of the Church of Chriſt: Not to be certaine of any religion: Hypocriſy: Mendacity againſt the Church: Contumelious ſpeach: Arrogancie: Inuenting of new flattering doctrine: Vayne and idle talking. That you are ſwallowed into theſe pits belonging to Hereſy,

ſy, I will make playne, and by no other arguments, then ſuch as your owne booke affoardeth. This booke now pleadeth againſt you, but more dreadfull euidence will it giue in at the day of doome againſt your obſtinate perſeuerance. Wherefore, *Antony*, riſe out of this mayne deep of Hereſy, wherein as yet you lye not ſo low, but repentance may reclayme you.

The firſt Gulfe of Apoſtaſy, The forſaking of the Church of Chriſt.

TO abandon the Church of Chriſt, and the Catholike Communion, is the firſt though not the ſhalloweſt gulfe of Hereticall peruerſity. *All Heretikes* (ſaith S. Hierome) *are Apoſtata's*, that is, Reuolters. The Apoſtle tearmeth the Heretike peruerſe, becauſe no man is an Heretike that hath not auerted himſelfe, and ſwarueth from the way of Truth wherein once he walked. He ſaith alſo, that the Heretike *delinquit proprio iudicio condemnatus*, that he is a delinquent, condemned by his owne iudgment. That you are in this Gulfe (*Antony*) is a thing ſo cleare, that it need not to be proued; yet ſeeing you deny it, I will proue it, not by common arguments, but ſuch as ſhall leaue you conuicted out of your owne words.

Tit. 3: 11.

2. He

2. He that forsaketh the Church of Christ and the communion of Saintes, is *peruerse, a delinquent, an Apostata*. This you will not deny, and that you do it, your selfe most manifestly affirme. For that you fly from the Roman Church, that you depart out of it, in the pag. 34. you openly professe. *This my departing*, say you, *this my going out of Babylon, or flight, I will haue to be cleare from all suspition of schisme*. You depart then out of the Roman Church which you stile Babilon; but the Roman Church, is the Church of Christ, the Society of Saintes; therfore you impiously go from it, impiously you call it Babylon. If you aske me, how I can proue the Roman Church to be the Church of Christ, the society of Saintes: I answere euen by your owne words which are registred in the 28. page. *I may not* (say you) *be wanting in my charge, I being a Bishop in the Church of Christ*. And in the 38 page you name the Bishops in the Roman communion, *your most holy Colleages, or fellow Bishops*. When you writ this, you were in no Church but in the Roman, into no other Church or cõpany were you then by visible & externall profession admitted. Wherfore you were Bishop in no Church of Christ, but as you were Bishop in the Church of Rome: or if you were Bishop in some other Church, then were not our Catholike Bishops your colleags

or fellowes. If then you were a *Bishop in the Church of Christ*, and the Bishops of the Roman, *were your follow-Bishops most holy*; it followes out of your owne confession that the Church of Rome is the Church of Christ, the society of Saintes. Which seing you forsake, you cannot deny, but you forsake the company of Christ, and of his Saints, which is to be *peruerse*, to be delinquent, and to Apostate. Well saith Tertullian; *Erring is without fault where no delinquishing is: He wanders securely, who by wandering forsaketh nothing*. This is most true: but he that forsaketh the Church of Christ, he that abandoneth his Saintes, he leaueth somthing, yea a thing of great esteem he leaueth, and so *delinquisheth*; not without fault, yea with great impiety is such wādring. And if also he leaue that companie whome he iudgeth, whom he tearmeth most holy, which is your case; then questionlesse he is a *delinquent condemned by his owne iudgement*. Marke what S. *Ambrose* expounding these words of the Apostle, commenteth against your Apostasy. *The Heretike condemneth himselfe, who casteth himselfe out of the Church of Christ, and not being forced by any, of selfe accord departs from the companie of Saints. Well doth he declare what he deserues at the hands of all, who by his owne proper doome, is seuered from the company of all. For whereas other criminous persons by Bishops censures*

Præs. c. 8.

Serm. 30.

are

are driuen out of the Church; the heretike preuenteth all, and becomes a forlorne from the Church by the choice of his owne will. The Heretike then doth suffer the like condemnation that Iudas did, being both delinquent and Iudge himselfe, the authour and the punisher of his owne misdeed.

3. You will say, that you forsake the Roman Church with body, not with hart, that you fly for feare of persecution, but are most ready (so you may do it with your safety) to haue peace and communion with the Church of Rome. If you now pleade in this sort, you will not be longe of so good a mind: neither can this answere consort with your other deeds and doctrine. For in the 34. & 35. page you write, *that you are ready to communicate with any, that agree with you in the essentiall articles, and creeds of faith, yet so* (say you) *that we all likewise detest new articles, either openly contrary to the sacred scripture, or els opposit to the aforenamed Creeds.* Now I aske you, whether the Church of Rome teach new articles manifestly opposite to holy Scripture, or no? If not, then you fly from her without any iust cause, she being subiect to no cleere, or notorious errour. If she teach new articles that cleerly repugne with Scriptures, and will not detest them, yea seeing you say of her, *that she doth obtrude new articles that containe in them manifest falsity, and doth persecute all that dare but murmur*

against them, euen to the death, this supposed (I say) cleere it is that you haue carried away not only your body, but also your hart, your loue, cōmunion, and profession from the Roman Church, which yet you grant to be the church of Christ, and the Company of Saints.

4. You will say againe, that you indeed abandon the Roman Church, which is a Church of Christ, notwithstanding you forsake not the Church of Christ, but from one Church of Christ defiled with diuers errours you passe to another Church of Christ more pure and more sincere, both for doctrine and discipline: but this deuise wil not serue to quit you of the crime of Apostasy. For (*Antony*) the Churches to which you fly, be themselues fugitiue and fleeting Churches, Companies which haue deuided themselues from the Roman, which had they not done, no Church, no Company had been now in the world, to haue receaued you in your flight. This do you your selfe in a manner insinuate, when you call the Churches to which you depart, *the Churches which Rome hath raised vp to be her aduersaries*. The time then was, whē they were not *Romes aduersaries*, when they were not *raised vp*, but addicted to that which you call Romish Idolatry, lay prostrate on the ground at the Popes feet. So that also these Churches haue abandoned the Church of Christ and the Company

of

of Saints, if the Roman Church be (as you graunt it to be) the Church of Christ and the Company of Saintes. Now then, did these fly to a Churh more pure, then the Roman when they reuolted from her? No, but forsaking the Roman Church, they departed to themselues being made purer then the Roman in their owne opinion, not by cleauing to the purity of some Church before extant in the world, but by the purity of a new Company rayſed vp, & made more pure then any other, by forsaking and abandoning the rest of the whole Christian world. So Caluin sayth: *It is absurd that we that haue departed from the whole world should now fall out and quarell amongst our selues.* Caluin. ep. 107. Your strifes and contentions (M. Caluin) are in very truth absurde and ridiculous, but much more absurde is this your confession that you made a separation from the whole world besids. For straight out of *S. Augustine* I subsume, they that forsake the communion of the whole world, must needs be Apostata's. God forbid wil you say; for we haue iustly reuolted from the rest of the world, we runne away from errours & abuses, we haue weighty reasons for what we do. No (saith *S. Augustine*) you haue no iust reasons, you are without doubt reuolting Apostata's, *for we are certaine* (saith he) *none could iustly separate themselues from the communion of the world*; and againe. *It* Epist. 48. Ibidem.

is no way possible, that any should haue reason to separate their Communion, from the communion of the whole world, & to call themselues the Church, because vpon iust reasons they deuided themselues from the society of all nations. Thus S. *Augustine*: leauing you (*Antony*) no way to escape from the gulfe of Apostasy, but by returning to the Roman Communion.

5. - *But* (say you) *I will haue this my departure or flight to be free from all suspition of schisme.* You speake peremptorily like a Prince, *You will*; but you should know you haue not authority to ouerule the Natures of things. If you will take another mans goods without his leaue, and not be a theef; If you will vpon priuate reuenge bereaue a man of his life, and not be a murderer; If you will abandon the Church of Christ, and not be an Apostata, or Schismatike, verily you will misse of your purpose. Theft shall be theft, murder murder, & Schisme schisme, will you, nill you, *Antony*. Well, but *I fly* (say you) *from errors, I fly from abuses, I fly that I may not be partaker of her sins, not haue part in her punishments.* O how liuely did the holy Ghost describe you long agoe. *The wicked sonne saith, that he is iust, yet doth he not wash cleere his going out.* You say the Church swarmeth with errours, is ful of abuses, loaden with finnes, that you are pure, iust, and thereupon fly, not to be partaker of the punishments due

Prouerb. 30 ver. 12. as S. Augustine readeth.

due to our ſinnes, who haue no ſinns forſooth of your owne to be puniſhed. You ſay *you are iuſt*, but you do not proue it; notwithſtanding though you ſhould in your owne cauſe ſay the very truth, yet could not you therby cleere your ſelfe from the crime of Schiſme; which I will make manifeſt, euen by your owne words. In the 37. page touching S. *Cyprian* you write in this māner. *Cyprian made no doubt, but that* Stephen *the Roman Biſhop did erre very grieuouſly, yet rather then to make a Schiſme in the Church, he choſe to communicate not only with Pope* Stephen, *whoſe beliefe and practiſe was contrary to his, but alſo with others whome he iudged impure, for this cauſe only, becauſe Pope* Stephē *did admit them into his Communion: which example* S. Auguſtine *as he ſets it before the Donatiſts, ſo likewiſe he ſets it before vs for imitation.* Now I will iudge you by your one euidence. For why do you not imitate this example, which you ſay is layd before you a purpoſe, that you ſhould imitate it? If *S. Cyprian* could not deuide himſelfe from Pope *Stephen*, whome he moſt aſſuredly iudged to erre, without being guilty of the crime of Schiſme, may you reuolt from Pope *Paul* the fifth vnder pretence that he errs, and not be a Schiſmaticke. If S. *Cyprian*, had he forſaken Pope *Stephen*, could not haue iuſtified his departure, by ſaying (put caſe he might truly haue ſayd ſo) I fly his errours, his abuſes,

abuses, his sinnes; do you thinke that your defection frō the Roman Church can be washed cleane from the note of Apostasy, by your loud exclaiming, that you fly errour? A protestation vaine though it were true, and indeed false, vttered without any proofe. You go about *Antony*, to wash a bricke, you loose your labour, your crime cannot be washed away without teares of repentance.

The second Gulfe, Wandring vncertainty about Religion.

THE second Gulfe wherein you are drowned, I call Nullity of fayth, because you abandoned the Roman Church and Faith, before you had made choice of any other Church or religion, that should succeed in lieu thereof. You seemed at your departure from vs to be a blanke ready to receaue any Religion or faith that should be written therin so it were contrary to the Roman. A deepe pit of impiety which heretikes do fall into, whos property it is not to establish, but to ouerthrow fayth, to beate downe Christian Churches that stand, not to reare vp Christian Churches amongst Pagans. *They ioyne friendship and communion indifferently with all Sectes* (sayth Tertullian) *nor do they regard though they be different from them in opinion, so they will concurre with*

Præsc. cap. 40.

with them to ouerthrow the truth. This want of ſound and ſolide faith you ſhew (*Antony*) by many ſignes and tokens. Firſt by your perpetuall ſilence, not declaring either in the title or in the body of your booke to what ſect or Religiõ you meane to paſſe from the Roman. In the title you pretend to ſhew the reaſons of your going, but you tell vs neither whence, nor whither you take your iourney. Motion (as Philoſophers ſay) receaues forme and ſhape of the end and marke wherein finally the ſame reſteth; which being true, your going, to which your title preſcribes not any end, nor reſtraynes within the compaſſe of any markes, what may it ſeeme, but a vaſt, vncertaine, blind, and inconſiderate wandering? This your omitting to ſet down in your title the finall marke of your iourney, is the more blame-worthy, becauſe ſtraight in the very beginning of your diſcourſe you require that euen we Catholikes ſhould approue your departure. For how can any prudent man poſſibly approue your iourney, before he know in what Country, Church, or Religion you meane to take vp your reſt? We that know not for what place you are bound, can we know or approue your courſe? Seing then this circumſtance *whither* is the chiefe thing that giues light to them that are to iudge in the vndertaking of a iourney, and therfore is the

first thing to be declared in the very beginning of the deliberation, why did not you (*Antony*) expresse it in the Title of your Booke? why haue you not once thoughout your whole pamphlet tould it vs in playne and direct termes? The answere is easy: you tould it not, because you were certaine neither of the Church nor of the Religion wherein you should make your finall abode. You compare your selfe forsaking the Church of *Rome* with the great Patriarke *Abraham*, who following God, left his Countrey: which comparison though in the mayne point it be very idle, yet heerein you are not vnlike to *Abraham*, that as he departed from his natiue soyle, not knowing whither he went, so you abandoned the Roman Church and Religion, before you could tell, what other Church or Religion you should imbrace vpon the forsaking therof.

6. Secondly of this your doubtfullnesse in choice of Religion, which you did but insinuate in the title, you make open demonstration in your booke: in the 15. pa. wherof you write: *Now myne eyes being more opened I might easely perceaue that the doctrines of the Churches, which being very many, Rome hath raysed vp to be her aduersaries, which Churches though we sharply censure & our Deaines maynly impugne, do little or not bing at all swarue from the true primitiue doctrine of the pure Church*. So you write, nor could

could you haue more diſcloſed the vaſt pit of vncertainty in your breaſt, gaping for any doctrine, ſo it be oppoſite to the Roman. For let vs ſearch into the matter. I demaund of you (*Antony*) whither are you going? to Churches (ſay you) that ſwarue very little or nothing from the true Primitiue doctrine. I heare you. But ſhew me theſe Churches; which are they? they be thoſe Churchs which being very many *Rome* hath raiſed vp to be her aduerſaries? O what a deale of vncertainty and confuſiō lyeth couched togeather in theſe words? I let paſſe that vncertainty *very little*, which how much or little it is, no man knowes; you only may determine, and at your pleaſure ſtretch or contract it. I do not enquire where about in the world thoſe Churches are to be ſeen which you ſo highly cōmend. Which queſtiō ſhould I propoſe, I could purſue you from country to country, and you would ſweat to find ſuch Churches in the world as you deſcribe in your booke, Churches I ſay for number very many, in doctrine all oppoſite to the Roman, and all agreeing among themſelues in the pure primitiue truth. But pretermitting theſe queſtions, I only aske, when you ſay, that the Churches, which being very many *Rome* hath rayſed vp to be her aduerſaries, do very little ſwarue from the pure primitiue doctrine, whether you ſpeake of all the Churches and

Companies that in doctine are opposite to the Roman, or of some of them only? You cannot with truth speake it of all, they being so many, and so repugnant, the one against the other, Grecians, Lutherans, Caluinistes, Libertines, Anabaptists, Arians, Trinitarians. How can it be, that they all should very little or nothing disagree from the true doctrine, whose doctrines disagree mainly and allmost infinitly the one from the other?

7. If you say, that though not all, yet some of the Churches aduersaries to *Rome*, do very little disagree from the primitiue truth, then I demaund, Why do you not distinguish these pure Churches from the other impure, before you prayse them? Why do you thus at random rashly (not to say impiously) cast that great commendation *to swarue very litle from the pure primitiue doctrine*, vpon the confuse multitude of sects disagreeing from the Roman Church, in which masse euen your selfe being iudge, all be not sincere, yea many be corrupt, many impious, many most fond & sottish? And yet by your words no man can perceaue whether this high prayse be bestowed by you on the Grecians, or on the Septentrionals, on the Lutherans, or on the Anabaptists, on the Caluinists, or on the Arians. Verily you be not *the mouth of God* (*Antony*) you be not the preacher of Truth, who to good & bad layd togeather

on

on an heape, giue your approbation without any diſtinction, not ſeuering *pretious from vile*, noxious from wholſome, hereticall from Catholike, impious from Chriſtian doctrine. And yet herein you are excuſable. For what els could you do, who had not as yet made choice of any certaine Church you might magnify before al other, being vncertaine for the preſent, and ignorant what finally your choice might be, you durſt not condēne any Church of the many oppoſite to Rome, fearing you ſhould perchance condemne that Church, which you might be forced to fly vnto. Had you ſingled one Church out of that number, extolling it only aboue all other, the reſt perchance would with leſſe willingneſſe haue intertained you, taking your ſingular prayſe of that one Church, as a diſparagement to them all; nor durſt you commend diſtinctlie and by name all the ſectes that are enemies to the Pope, knowing that thereby you might expoſe your ſelfe to iuſt exception that Catholikes might take at you, as being a friend of damnable errours. Wherfore craftily you reſolued to ſhoot at randome in the praiſe of Churches that oppoſe themſelues to *Rome*, without ſpecifying the name, or doctrine of any, that ſo you might haue both freedome to runne to what ſect you pleaſed, and ſhelter againſt Catholikes, ſhould they except againſt you, as

fauouring the errours of any particuler heresy. Now (*Antony*) perceaue you not, that your secret & wily deuise is layd open? & that this your booke brings to light the things which you most of al desired should haue byn hiddē?

8. Thirdly, so great is your vncertainty, that you are not only ignorant to what sect to fly from the Roman Church, but also you know not, from what doctrine of the Roman Church you should fly. I confesse you do particularily mislike the Primacy of the Roman Bishop, but you were not ignorant, that the hatred of this authority is common to all sorts of Heretikes. Whosoeuer are wicked in the world, the more egregiously that they are wicked, the more mortally do they hate the power of the Pope, all being herein combined, Grecians, Protestants, Lutherans, Caluinists, Anabaptists, Arians, Turkes, Iews, Atheists. What other article of the Roman beleife do you condemne besides this? You name no other, but in generall you proclaime that you fly the Roman sinnes, errors, abuses, and innumerable nouelties. Why name you them not? I will tel you: the sects that band against Rome being very many, do not all mislike the same doctrines in the Roman Church? What one condemneth, another prayseth, what some approue, others abhorre: so your religion depending on future euents you could not shew detestation

deteſtation of the Roman errours in particuler till you had made certaine choice of your Church. You knew that you were to condemne in the Roman Church, other articles did you become a Grecian, others did you fall to be a Lutheran, others did you turne Caluiniſt, others did you cleaue to the Anabaptiſts, others ſhould you ſtay in Germany, others ſhould you fly to France, others ſhould you ſayle into Englād. Wherfore wauering in vncertainties not able to forſee what ſhall becom of you, without naming any particulers, with all your might and mayne you cry out on the Roman Errours. When you ſhall haue made your election for your religion, & therein ſet vp your reſt, then ſhal the Roman Church erre in thoſe poynts, and as damnably as it pleaſe that company you liue with to haue you ſay.

9. But I pretermitt (ſay you in the 17. page) *to ſet downe particularly the Errours of Rome, becauſe in my booke of the Eccleſiaſticall Common wealth I do fully proſecute them, which booke now a good while ready for the print I haue, and will ſet it forth out of hand, and bequeath it to the firſt printer in Germany, that by the way I ſhal find for the purpoſe.* I beſeech you, *Antony*, why did you not performe what here ſo ſolemly you promiſe? Met you with no Printer in Germany that was for the purpoſe? or did the King of great Britany countermand your purpoſe?

purpoſe? or did you of your ſelf ſhrinke from your purpoſe? I ſearch not into this ſecret. This I ſay, that now you ſhall not print the booke you brought out of *Italy* with you, but another. Your ſelfe growing daily worſe and worſe, will change therein diuers things, either taking away ſome points of Catholike doctrine, or adding ſome new doctrines gotten by your reading in the books of heretikes, to ſay nothing of the things which Miniſters by their arguments will winne you to alter. And what ſhall I ſay of his gracious Maieſty, ſo excellent for his knowledge? To change ſome things in your booke, and to adde other things to it, he will perſuade you by his learning, & to leaue out diuers doctrins that ſauour to much of Rome, he may compell you by his authority: perchãce alſo ſundry of his ſayings, though he vrge you not, yet you to pleaſe him, will put them into your booke. Know you not what befell *Caſaubone*? How much changed he was from that affection and mind, that he ſeemed to carry with him into England: which alteration he going about to excuſe to his friend, plainly confeſſeth, that by entrance into the Engliſh Court, he was become a ſlaue, not daring in any thing gayneſay the Kings pleaſure; which baſenes notwithſtanding I am perſuaded did proceed not from the Kings diſpoſition, but from *Caſaubons* daſtardy.

10. And

wo so. And as for the changes which I do now aforehand auouch wil be in your booke, we haue a fayre preſage, or rather a beginning of them in this Pamphlet, which reprinted in England differs ſomewhat from that you ſet forth at Venice. For in your edition of Venice, declaring the argument of the ninth booke of the ten you promiſe, you ſay that you largely ſhew *quàm parca eſſe debeat Miniſtrorum Eccleſiæ ſuſtentatio*: How ſcarſe the maintenance of the miniſters of the Church ought to be. The word *ſcarſe maintenance* ſounded harſhly in the eares of Engliſh miniſters. Peraduenture when you wrote at Venice, you prouided maintenance for Biſhops only, not alſo for their wiues and children. Wherefore in the *London* edition the matter is amẽded, & you ſay, that you declare *qualis eſſe debeat miniſtrorum Eccleſiæ ſuſtentatio*: What kind of maintenance Church-miniſters ought to haue. And when your bookes come forth, you may happily, to gaine the good will of Miniſters wiues, change their *ſcarſe maintenance* into plentifull. You may ſee that without cauſe you bragge that you will publiſh a booke brought with you from *Italy*, contayning the Roman errours, togeather with many cleere ſights and viſions of truth you had at Venice, and diuers doctrines different from the Roman, which you learned by the only

reading of the Fathers. For the booke you now publish (*Antony*) is not that you wrote at Venice, it is not I say that worthy worke which you (as you vaunt) placed in the mideſt of the darkeneſſe of Popery, not hauing the candle of any hereticall booke ſhining before you, writ only by the light, which diuine illuſtrations falling downe from heauen, yeilded to your pen; theſe diſcourſes of yours ſo noble and diuine be now loſt, vaniſhed away, periſhed. Not ſo (me thinks I heare you ſay) for though ſome points of doctrine may be changed in my Booke, yet many, and very many will remaine. Suppoſe this be true, who will be able to diſcerne the reliques of the pure originall, from ſo many the new corruptions therof? or diſtinguiſh the parts of your booke vntoucht from the parts changed? your ancient opinions from your new? your Venetian beliefe from your Engliſh? his Maieſties conceyts from thoſe that be properly yours? yours which you lately got by peruſing the workes of heretikes, from thoſe whereof you boaſt, as if you had receaued them immediatly from heauen? No man certainly, though he be neuer ſo ſharpe-ſighted.

11. Fourthly, you bewray your vncertainty in that to free your ſelfe from ſuſpition, and to meet with theſe inconueniences, you haue not in this your writing, ſet downe any confeſſion

confession of the faith you brought from Venice; which thing was most expected, and it did greatly behooue you to haue done it. For this is the first thing which persons reclaymed from heresy haue care to do, that seeing they now openly forsake the Religion which once they followed, the world may take notice of the Religiō which in lieu therof they imbrace, least otherwise they should think them plaine Infidels, vtterly without any certaine religion. Wherfore you should straight in the beginning of your reuolte, haue made a plaine profession of your faith, set down distinctly the doctrines of the Roman Church which you disliked, & also what you approued in the pretendedly reformed Churches: for when you say of them, that they swarue from the pure doctrine *very little*, you seeme to insinuate, that none of them do fully and absolutly content you. This you did not; but seruing the time rather then the truth, and (as S. *Hilary* saith, Heretiks vse to do) *being ready to frame your doctrine to the humours of men*, by this negligence you haue changed the ten years of your cleere light into darke nesse eternal. Neither shall any mortal man euer know, what was the faith that ran away with you frō Venice, nor what doctrine of Popery made you runne away; your writings will be not only charged with falshood, but also suspected of fiction, that you write to please. *Lib. 7. de Trinit.*

please others, what you beleeue not your selfe.

12. Nor may you say, that in this Booke you haue made confession of your faith in the 29. page therof, where you write: *I am ready to communicate with all, so long as we agree in the essentiall articles of our faith, and the creedes of the ancient Church; yet so, if also we together detest new articles either openly contrary to the holy Scripture, or else repugnant with the aforsayd Creedes.* This confession of faith is too wandring and wild, within which all Heresies may range; or at least very few are excluded by it. And yet you are not constant in this profession. For pag. 19. you cõmaund the Roman Church *to restore communion to all the Christian Churches that professe Christ by the essentiall Creeds of faith.* Where you do not mention what heere you so expressely require, the *detestation of new articles that are openly contrary to Scriptures*. Moreouer how vncertaine and ambiguous is that phrase *openly repugnant with Scripture*? For many kindes there be of errours openly contrarie to Scripture, and euen Protestants themselues do mainly disagree, nor can they define which of these errours must needs be detested vnder paine of expulsion from the Church. Againe you say nothing of the Iudge, to whose censure it belonges to decree which errours be new and clearly repugnant with Scripture. For if you require of men, that they detest

those

those errours and articles which to themselues seeme clearly repugnant with Scripture, there is not any Sectary that will not do it. If you will haue all men reiect such errours and articles which in your iudgment be new, and do manifestly contradict the Scripture; you do them wronge. For who made you their iudge? If you will haue the Controuersy decided neither by your iudgment, nor by theirs, but remitted to the finall decision of a third Iudge, why do you not name him? Finally you do not declare what you meane, by essentiall articles, nor how many they be in number, nor whether all the articles of the ancient Creedes be essentiall, nor what you meane by Creedes essentiall, that being a new phrase with I do not remember to haue read in any Authour Catholike or Protestant; yea the word may without much adoe be drawne to such a sense as no heretic will reiect any ancient Creed, so farre forth as it is essentiall. And why do you not rather exact full and absolute profession of all ancient Creedes, but still with this restriction of *the Creedes essentiall*? verily somethinge lacketh in this phrase, which we as yet vnderstand not: not without cause did S. Athanasius *warne vs to suspect all the wordes and phrases of Heretikes*. Why speake you not plainly and ingenuously? Why dally you with doubtful and ambiguous words in the busines

In libro de Synod. Nican. decret.

of Religion? but only because not being resolued of what faith you would be, you meane to frame such a profession of faith, as might sute with diuers occasions & times, with sundry countries and sectes. Wherein you do no new thing which your ancestors did not practise in S. *Hieromes* dayes. They do (saith he) so temper their words, they range them in such order, they so mince the matter with ãbiguous speach, that they make a confession both of our doctrine, and of our aduersaries doctrine, that in one sense taken their profession is Heretical, taken in another Catholike. Neither hath this our age been without such kind of *Proteus*, and Changelings, nor without these Camelion-like confessions of faith, which change their colour and sense according to time and place. Such was the confession of *Ausburge*, which to *Charles* the fift Emperour, the first Fathers of your Ghospell presented. The articles of which confession *Philip Melanchthon* the Authour therof, did of set purpose and studiously cloth with doubtfull wordes. The reason of which his deed, writing to *Luther* he yields, saying, that those articles were *now and then to be changed, and made to sute with occasions*. So it is: your faiths be variable and monthly, *but the verity of our Lord lasteth for euer*.

Hospin. concordia discord. in an. Domi 1527.

The

The third Gulfe, Hypocrisy.

THE third Gulfe of Heretical naughtines is Hypocrisy. Heretikes (saith S. *Augustine*) be crafty people, endued not with the spirit of wisedome, but with the spirit of wily deceit, wherewith their harts are accustomed to boyle, and so trouble the quiet of Saintes. *Lib. 5. de ciuit. c. 8.* And S. *Hilary*. Vpon defection from the faith (saith he) wayteth lying Hypocrisy, so that they keep the shew of godlines in their words, the truth wherof they haue cast out of their conscience. But it is not easy within the compasse of the skinne of one Lambe, so to shut vp a whole wolfe, that no part of him be seen. *Lib. 5. de Trinitate.* You fayne Piety (*Antony*,) but you dissemble in such sort, that by your owne wordes you may be detected to be counterfaite, which I will make euident with fiue examples. First in the second page you take vpō you the testimony of a pure cōscience. *Our glory* (say you) *is the testimony of our conscience, that in simplicity of hart, & in the syncerity of God, not in carnall wisedome, but in the grace of God I haue changed place.* Thus you appeale from the Iudgement of the Church to the Chancery of your secret Conscience: you turne your selfe from publick knowledge, to your owne priuity, that is, saith S. *Augustine*, from truth to falshood. Shall I *Confess. lib.* 10. proue

proue that you went away moued by the wisedome of the flesh, out of care to keep in a whole skinne, ouer which you feared some punishment was imminent? that had not this feare giuen you winges to fly away, you might haue been still a Papist at this day in outward shew, and haue adored those thinges which you now rearme Idolls? In the 13. page. *Hatred against me* (say you) *was conceyued and harboured in their hartes at Rome, who now had smelt out my labours in writing against her opinions: for more then once by the Nuntius Apostolicus abiding in Venice, was I warned hereof & rebuked. Therfore it was my best course to take the winges of the Doue, and fly into the wildernesse.* Behold how clearly you confesse that feare gaue you the winges wherewith you were carried away from vs; feare, I say, not of the Romish Idolatry, not feare to offend God, or to fall into Hell, but feare to feele the sharpenes of Roman seuerity; feare lest the Republike would deliuer you vp, or permit you to be taken and punished according to your desertes by the Inquisition.

14. Secondly, you make shew of great loue of crosses, and of desire to suffer for Christ, apparelling your affections in the words of S. *Paul*, burning with diuine charity. *For my selfe, with* Paul *I say, it is a very small thing for me to be iudged of men: let me be a foole for Christ, let me be ignoble,*

ignoble, let me be buffeted and curſed, let me endure perſecutions, let me be blaſphemed, let me be made the ſcum of the world, an outcaſt, and Anathema, ſo only that I make ſatisfaction to Chriſt. Thus you ſpeake, and forward you goe with the words of the Apoſtle, ſeeming to long to ſuffer diſgraces and torments for Chriſt. But all is faygned: for if perſecution be your deſire, why runne you to a Countrey where you may rather perſecute others, then endure perſecution your ſelfe? Where you may ſecurely rayle on the Pope, blaſpheme him, curſe him to the pit of hel, as the outcaſt of the world and Anathema? The motiue of this your running away you ſet downe in the 23. pag. *What ſhould I* (ſay you) *haue tarried longer in the midſt of a peruerſe and crooked Nation? If I would haue taught and exerciſed the true Catholike doctrine, I had haſtened and brought vpon my head the moſt terrible Roman ſtormes, and moſt foule tempeſts.* And is it ſo great a miſery to dy for Chriſt (Antony?) doth death endured for the true Catholike doctrine ſeeme foule and hatefull in your eye, it being honorable and pretious in the ſight of God? for the Pilot being in a ſtorme to abandon his ſhip, is foule and ſhamefull; but for him to encounter with the tempeſt, to venture life for ſhip and paſſengers is glorious. You deſire to be a Pilot, you will needs gouerne the ſhip of

the Church, but to be in stormes and persecution, to liue in perill of your life you cannot endure. Verilie you dissemble (*Antony*) when you make shew of desire to suffer, and little do you feele the affections of S. *Paul*, whose wordes breathing forth a burning desire of Martyrdome, you borrow for your self, which be no more fit for your desire, then is *Hercules* shoo for a Childes foote.

15. Thirdly, you make great demonstration of condoling with the Church, and deploring the ruines she suffers at the handes of the Pope, *This griefe and sadnes* (say you, in the 10. page) *did in wonderfull manner consume me, and still day by day, more and more consumes me*. Which wordes I could not read without smiling when I remember, how your fall giueth euidence against this your pretended pining away for sorow. In your whole body from top to toe there appeare not any signes of the mortification of Christ Iesus, nor of any inward griefe, either wasting your flesh or drying vp your bones. When you write that you were in a consumption by reason of sadnes, I wonder whether you smiled not your selfe. Nor is this any new fiction but the common mantell of Heretikes, which S. *Gregory* discouered longe since. *Heretikes* (saith he) *make shew to condole with the Church, and with this fayre shew of loue do they bayte their bookes of deceyt.*

Lib. 3. mor. ca. 19.

deuyt. You weep the teares of the Crocodile, wherewith that rauenous beast moisteneth and maketh slippery the ground, that when the passenger drawne by that counterfayt weping approacheth, his feet fayle him, and suddainly falleth a ioyfull pray to the mourner.

16. Fourthly, you faigne that Scriptures fauour you in the fift page. *Neuer* (say you) *did I at any tyme square the motions and thoughts of my mind, by any other ruler, then such as the Holy Ghost prescribeth in Sacred Writ*. This is soone said: what Heretike said it not? Neither could their talking (saith S. *Hierome*) gayne them beleeuers, did they not make theyr to confirme their peruerse doctrine by diuine authority. You still gouerned your thoughts & inclinations by the rules of scripture, other ruler or direction you vsed neuer at any time. A great praise, which I cannot say agreeth to any of the Saints, if from that number we exempt Christ and his Virgin Mother. If this be true, surely you neuer sinned, vnles one may sinne, and do amisse in following the rule and gouernment of Gods spirit: perchance you meane not so rudely as you write, and I can beleeue these your words may be more vayne then your mind. I only warne you not to be hasty to beleeue these thoughts and motions of the spirit, that present themselues to you, vested with testimonies of scrip-

ture, wherwith euen serpents are couered and walke about. Will you not beleeue me? then beleeue *Luther*, who writeth, *they are wretches that do not consider, that the Diuell doth dart venemous fiery thoughts into their hartes, which be nothing els but most fine thoughts adorned with testimonies of Scripture, that they cannot perceaue the subtill poyson that lurketh in them*. Wherfore seing you make your boast of Scriptures, you might not wonder, though we should answer you, as S. *Augustine* did the Manichees. *Being bad, you read them not well, being ignorant you vnderstand them not right, being blind you cannot behold their truth*.

Tom. 2. Germ. Wit. fol. 122. art. 552.

17. Fifthly, you pretend to follow the Fathers. *After the inward motiõs of the holy Ghost only the holy Fathers* (say you) *haue beene the most honorable authors & aduisers of this my enterprise*. You be not wise to trimme your selfe with the shew of ãcient Fathers authority, seing you go towards those Churches, that professe to follow *neither Fathers nor Mothers, but only the pure Word*. And if you haue your Passe-port frõ the auncient Fathers to leaue Rome, why haue you not alleadged so much as one cleere testimony out of them in your behalfe, and against the Roman Bishops Preeminency? You bring indeed out of the Councell of Carthage this testimony, which you call, *the most renowned saying of the most renowned Cyprian. We do not*

Pag. 35.

iudge

iudge any man (ſaith he) *nor remoue them from the right of communion that be of a contrary mind. For not any amongſt vs doth make himſelfe the Biſhop of Biſhops, nor by tyrannicall terrour force his fellow-Biſhops to obey him.* You could not (*Antony*) haue produced a cleerer teſtimony to conuince, that in truth you haue found no matter of ſubſtance in the Fathers, to obiect againſt vs. *Cyprian* was indeed moſt renowned for ſanctity, learning, and eloquence, but he was alſo renowned for an errour, which God permitted this worthy light of the Church to fall into. This errour he ſought by all meanes to eſtabliſh in that Councell of *Carthage*, out of which you bring this teſtimony: ſo finding in the approued writings of S. *Cyprian* not any ſaying, that might ſteede you, you fly to the teſtimony of this erroneous & reiected councell, which S. *Auguſtine* hath by name confuted in a moſt renowned worke. And this ſeemeth to be the weightieſt authority of all that in ten yeares ſtudy you haue gathered. Moreouer when you prayſe the charity, patience, & wiſedome of *Cyprian*, in his contention with Pope *Stephen*, depreſſing as much as you can the Pope, it is cleere, that hatred againſt the preſent ſucceſſour of *Stephen*, makes you forſake the knowne iudgment of antiquity. For S. *Auguſtine* a moſt moderate and friendly Cenſurer of S. *Cyprian* doth ſay in plaine

Septem libris de baptiſmo.

tearmes that in his contention with the Pope he wrote with so great indignation, and addeth this prudent aduise, *that it were best not to mention all the things which Cyprian irritated against Stephen, powred forth in his anger, which brought with them danger of pernicious dissention.* Finally the words of S. *Cyprian*, sound more of indignation, then of any errour, nor do they crosse the power of the Roman Bishop in deciding the controuersies of faith. For he doth not say, that none was in the Church appointed by Christ, whome the rest of Christian Bishops were bound to obey, and endued with authority to put an end to the controuersies of faith; but he saith, that in that concell of *Carthage*, there was not any Bishop of Bishops, nor any that did challenge to himselfe such authority: by which words he doth rather insinuate, then deny the knowne authority & title of the Roman Bishop, though perchance he grudged and girded at the present exercise therof, accompting it Tyrannous, because he found it opposed to his errour: which shews that S. *Cyprian* was then ouer feelingly moued against the Pope, as S. *Augustine* sayth, who with great reason exclaimeth against you, and such mates as would iustify their rebellion by *Cyprians* example. *Oh how detestable is their errour who thinke they do laudably imitate the faults of some worthy men, when they haue not any part of their*

Lib. 5. de Baptis. c. 25

De vnico Bapt. cont. Petil. lib. 1. cap. 13.

their excellent Vertues.

The fourth Gulfe, Mendacity against the Church.

NOTHING more notorious in former ages, nothing whereof the bookes of the Fathers do more sound, then the impious mendacity of Heretikes, whereby they shew themselues to be borne of him, that was *false from the beginning, and the Father of falshood.* They put their confidence in vntruth, *nor is there any man held for perfect amōgst them* (saith holy Irenæus) *that hath not fructified and begot very great and mighty vntruths.* *Antony*, you desire to be perfect in your generation, and the fertility of your soile is sufficiently proued by this little plant you now haue set forth, which is more stored with lies, then with leaues. Out of which multitude I will gather, and present you with ten, which be both notorious for their sent, and very remarkable for their bignes. *Lib. 3. ca. 1.*

19. The first (whereof before we made mention) but heere in the proper place to be repeated, is set downe in your 15. pag. *I saw now most clearly, and did fully perceaue that at Rome, without any lawfull authority, yea by great violence & wronge, innumerable new articles dayly were coyned, and obtruded vnto vs.* If you marke well your

your owne wordes, perchance you your selfe will remaine amazed at the hugenes of this vntruth. You say, that doctrines new, cleerly false, without any ground, by extreamest wrongfull violence, are euery day without number coined at Rome, and forced vpon the Church, euen as articles of faith. And yet you neither do, nor can name any article of the Roman faith, which hath not beene euer intertained as a point of faith in former times, or els defined not in Rome, but in some generall Councell.

20. The second vntruth in greatnes equalleth the first, in malice surpasseth it. This vntruth standes recorded in your 24. page, where you say, that you left the Church of Rome, & ranne away, fearing *the ordinary sequells of hatred, that are, poysoning, & stabbing. For to this passe* (say you) *matters are brought in this age, that at Rome, & by authority frō Rome, the controuersies of the Church are committed no longer to Deuines, nor to Councells, but to racke-maisters, to hang-men, to cut-throats, to bloud-suckers, to parricides*. Here (*Antony*) you are seene to be in a fury, and to haue your hart imbued with the bloudy disposition of the men you haue named. The Church of *Rome* doth not practise that which you hatefully charge her with, she referred the Church-controuersies of this age, not to be maintained with poysoning & stabbing,

ſtabbing, by bloud-ſuckers, and parricides; but to be treated of, and decided by Fathers, by Biſhops, by graue and learned Deuines in the Councell of *Trent*. Such as obſtinatly defend doctrines accurſed by Councells, ſuch as reuiue the controuerſies that haue been already decided, ſuch men, I ſay, being conuicted of the crime, and confeſſing themſelues to be contemners of the Churches Councells, ſhe deliuers vp to be puniſhed, not to bloud-ſuckers, nor to Parricides, but to Chriſtian Princes, and to the Iudges by them appointed: ſhe doth not reproue the endeauours of Deuines who diſcuſſe points of doctrine that are yet vndefined, but the temerity of Heretikes, *whoſe labours are* (as S. Leo ſaith) *to ſeeke for the things that already are found, to reuiue controuerſies that are ended, to repeale the doctrines that haue byn formerly eſtabliſhed*. You lay to our charge (*Antony*) the cruell demeanour of your *Caluiniſts*, who with ſwordes and weapons do not defend Decrees of Councells which were laudable, do not put an end to controuerſies that were neuer before determined, which were an euill not altogeather ſo vntolerable: but the doctrines that Councells haue builded, and ſet vp, they with their poyniards, ſwordes, and lances beate downe; the beliefe, which the tradition of Anceſtours, which the Decrees of generall Councells haue Epiſt. 60.

rooted in Christian breasts, togeather with their bowells, they draw out, and cast into the fire.

21. The third vntruth is page 16. that *We Romanists haue contracted the Church Catholike, to which Christ promised the perpetuall assistance of the holy Ghost, to be the very Court of Rome*. What Catholike euer wrote, spake, thought, or so much as dreamed of this fond conceite? The particuler Church of *Rome* we tearme the principall Church, with which all Churches must haue agrement and accesse vnto, in regard of her more powerfull Principality; we tearme the Church of *Rome* the head of that Catholike Church, to which Christ promised perpetuall infallible assistance: but we say not, that the sole Roman is the vniuersall Catholike Church, taking the Roman by it self, without the rest of the Christian Churches adhering vnto her.

22. The fourth vntruth is in the same 16. page, where you say that, *It is exacted of vs, that we believe firmely as an article of our Faith, that the whole spirit of Christ is resident in the Court of Rome only, yea in the Pope only*. What greater falshood can be vttered or deuised? The spirit of Christ is indeed but one, nor is he in any one man, in whome he is not whole, if we respect his substance; and in this sense we say that the spirit of Christ is whole in the

Pope,

Pope, yea in euery Christian. But this one and same spirit worketh very different and diuers things, according to which he is not whole in euery one; and in this sense to say, that we beleeue the whole spirit of Christ to be abiding in the Pope only, is a great vntruth. First the spirit of Christ assisteth the Elect, whome through the dangerous miseries of this life, he guideth by sure meanes to the land of the liuing. Do we make this spirit resident in the Pope only? Do we not acknowledge, that there be others Elect besides the Pope? Secondly the spirit of Christ is the spirit of adoption, in whome we crye *Father, Father*. Do we teach, that this spirit is in none but in Popes? that the Pope only is Iust, Holy, and the Sonne of God? Thirdly the spirit of Christ signeth and sealeth the hartes of euery one that is faithfull, and annointeth them that they may belieue. And is this spirit also made by vs proper to the Pope only? Do we say that there is not any true beleeuing Christian besides him? Fourthly, the spirit of Christ teacheth his Church so, that the whole Church can neuer erre. And do we not place this spirit infallible in the whole Church? So that whatsoeuer hath byn in any age receaued by the vniforme beliefe of the whole Church, that without doubt as being a most certaine Christian verity, we imbrace. Fiftly, the spirit

of Christ decideth the controuersies, which concerning faith, in euery age may arise in the Church; neither do we make fast this spirit to the Pope only, but we teach that the same is abiding in the rest of the Catholike Bishops who be the Iudges of Faith, and togeather with the Roman Bishop their Head, do determine assuredly the cõtrouersies of the Church. Wherefore I wonder where your forehead was, when you did not blush to write, *that we make the whole spirit of Christ to be abiding in the Pope only*.

23. The fift vntruth is in the 26. page, *That whatsoeuer hath byn formerly fortould by the Prophets, for the honour of the vniuersall Church, we by extreme violence and wronge draw it all to the Roman Court only*. It is certayne that some sayings of Prophets do particulerly concerne the Church of *Rome*, and haue byn accordingly performed in it. But that whatsoeuer is sayd *glorious of the Church in the ancient Prophets, we turne it all to the Church, yea to the Court of Rome only*, you speake it indeed in your splene against the Pope, but in speaking it, your knowledge cannot choose but giue a checke to your tongue.

24. The sixt vntruth is, *That the Roman Court hath now a longe while suppressed the holy Councells, & so hath put out the eyes of the Church*. If you speake of the Councells that haue byn celebra-

celebrated already, none do more Religiously obserue their Decrees, then the Church of *Rome*. If you meane of Councells that should be gathered, that she hinders that they cannot be now assembled; did not the Church of *Rome* (I pray you) call of late the Councell of *Trent*, to say nothing of Nationall, Prouincial, and Episcopall Councells, which are very frequently held? And if your accusation be limited to Generall Councels, you must know that to gather so great and vniuersall assembly is not an easy thing, nor necessary for the suppression of euery heresy, as S. *Augustine* writeth. You greeue I perceaue, that the Roman Bishop is able to condemne you without a generall Councell. Vnhappy were the Church, could he not do it. Out of pride innated to heretiks you ayme at this honour, that a Coūcell of the whole Church, should be called about you; which glory also the *Pelagians*, as being most proud Heretikes, sought, greiuing exceedingly that euery where by the Roman Bishop, and others without any Generall Councell, they were condemned & accursed. *They desired* (saith S. Augustine) *a generall Coūcell, that at least they might trouble and disquiet the Catholike world, seing they could not (God being against them) peruert it.*

Lib. 4. ad uersus duas Ep. Pelag. cap. 13.

25. The seauenth Vntruth is in the 22. pag. *That the Episcopall administratiō of Bishops, is*

wholy perished, the whole gouernment of Churches is altogeather translated to Rome, the Bishops are scarse the vicars and seruants of our Lord the Pope. That Church-busines of most weight should be referred to the Roman Bishop, the Fathers in all ages haue ordayned. This is now adayes still practised in the Church, what besides and aboue this you add, is not the Romancustome, but your slaunder.

26. The eight, *That Bishops be subiect, not only to the Pope, Cardinalls &c. but also to innumerable Religious Orders of Regulars, and to their Friars, who by their priuiledges deuoure and swallow vp the power of Bishops.* Verily (*Antony*) you seeme to haue lost all regard of your good name, that dare in this manner range without the bounds of truth.

27. The ninth, *That Catholike teachers, namely your maisters the Iesuites, do not furnish their Diuinity with the sayings of holy Scripture, exactly discussed and declared; that amongst them, and in the Church of Rome there is extreme ignorance of Scripture.* He that will but peruse some Catholike writers in matters of sacred learning, specially the Iesuites, will soone see how false a slaunder this is.

28. The tenth, *That the books of our Aduersaries are wholy concealed from vs, that such as are excellent for their piety, and knowledge, yea the learnedst Doctours or Bishops we haue, are not permitted*

mitted in any ſort to read them. Thus you write, ſhewing that hatred againſt the Pope ſo tranſports you, that you mind not what you ſay. How could the Catholiks of all nations confute your hereticall books, did none of vs read them? Are they in no ſort permitted, no not to the learnedſt of vs all? You may ſee (*Antony*) that though your booke be forbiden, yet I haue read it. Therfore S. Cyprian faith truly, *Amongſt prophan men, that are departed from the Church, and from whoſe breaſts the holy Ghoſt is departed, what els is to be found, but a depraued mind, a deceitfull tongue, cankred hatred, and ſacrilegious lying? To which whoſoeuer giueth credit, ſhall at the day of iudgment be found to ſtand on their ſide*. *Lib. 1. ep. 1.*

The fifth Gulfe, Contumelious ſpeach againſt the Pope.

AFTER the Falſhood of Heretiks, followeth their railing, as being a neere neighbour vnto it. *Heretikes* (ſayth S. Gregory) *with violency of words aſſayle the weake minds of the faithfull, and robbe the poore people. Not being able to ſupplant the learned, they take from the vnlearned the veyle of faith by their peſtiferous preaching*. I ſhall not need (*Antony*) to ſearch into your booke for ſt ormes of angry and rayling ſpeach, which in euery page meet *Lib. 16. mor. c. 14.*

with

with the Reader, and rage against the Pope, that so you may take from Catholikes the veyle of faith, by furious blastes of words, seing you cannot with solide reasons persuade them to cast it away. In the 16. page thus you thunder out against the Church of Rome. *At Rome many thinges are made articles of Faith, which haue not any institution from Christ, yea moreouer the soules of the faithfull be miserably deceaued, and consequently being blind, togeather with their blind guides, be lead, and fall headlong into the gulfe of Perdition.* And in the 22. page you rage yet more angerly against Rome. *It is not a Church* (say you) *but a Vineyard to make* Nöe *drunke; it is a flocke which the Pastour doth milke till bloud follow, which he pouleth, shaueth, fleaeth, and deuoureth.* In the 32. page. *It is not for Prophets to deale with the Roman Bishop, that now doth so mainly trouble, scandalize, robbe, oppresse the Church. The Maiesty of the Roman Pope is counterfayt, temporall, proude, vsurped, nothing at all.*

30. Finally your splene against this present Pope moueth you to reuile the most holy Pope and Martyr S. *Stephen*. For in the 37. page you say, *that S.* Stephen *out of indiscreet zeale, by importune excommunications, ranne headlong into a mischeiuous Schisme; But Cyprian by his Patience, Charity, and exceeding great Wisedome, was the cause, that the separation did not ensue.*

enſue. This you charge the moſt holy Martyr, as though he had gone headlong into ſchiſme, a ſinne in your opinion much worſe then Hereſy. How wrongefully, and without any iuſt cauſe? For no man could proceed more religiouſly, more modeſtly, and more prudently then Pope *Stephen* did in this Controuerſy with S. *Cyprian*. When S. *Cyprian* impugned mightily a doctrine, which (as he did not deny) was confirmed by the perpetuall cuſtome of the Church; what did this moſt holy Biſhop, appoynted of God to be Iudge, and to giue ſentence in this Controuerſy, where this perpetuall cuſtome of the Church was oppoſed againſt by the excellent learning and ſanctity of *Cyprian*? He ſhewed a reuerent reſpect to them both, as farre as truth & conſcience would permit him. That the learning and ſanctity of S. *Cyprian* might not ouerthrow a perpetuall cuſtome, without the aſſent of a generall Councell, he ſet out that Decree ſo much commended by the Fathers, *Nihil innouandum præterquam quod eſt traditum*. That nothing ſhould be innouated contrary to that which had byn deliuered by tradition. On the other ſide to ſhew the regard he had of S. *Cyprians* learning and ſanctity, he would not haue, that cuſtome ſhould ſo preiudicate againſt S. *Cyprians* doctrine, that thereupon it ſhould be accompted Heretical, before a gene-

Vincent. Lyrinenſ. com. c. 16.

rall Councell, but that S. *Cyprian*, though ſtil cleauing to his opinion, ſhould notwithſtanding be retayned in the Catholike communion. A moſt prudent and temperate deciſion.

31. Neither did he with any bitter ſpeach prouoke S. *Cyprian*, who yet (as S. *Auguſtine* ſaith) too much moued againſt Pope *Stephen* powred forth ſuch ſpeachs as it were better to bury them in obliuion then to record and reuiue them. Wherfore by the iudgment of antiquity, not only truth ſtood on the Popes ſide, but alſo modeſty, charity, wiſedome in his proceedings for the defence of the truth. Take heed (*Antony*) that you be not a member of him, *to whome was giuen a wide mouth ſpeaking bigge things, and to blaſpheme the tabernacle of God, and the Saints that dwell in heauen*. You are as good as your word: according to your promiſe, *you barke*: But know, that you barke againſt that Church, *which* (as S. Auguſtine ſaith) *by ſucceſſion of Biſhops from the Apoſtolike Sea, hath obteyned the height of authority, Heretikes her enemyes round about her, barking in vayne againſt her*. Sampſon ſent foxes into the corne of the *Philiſtines* with their heads looſe, but with their tayles tied, *which ſignifies*, ſaith S. Hierome, *that Heretikes haue tongues free to barke, but for performing, they be ſhackled and cumbred*. They barke fiercely, but they beat but the ayre; ſooner may they breake themſelues

Apoc. 13.

de vtilitate credend. cap. 14.

ſelues, then fright and remoue the Roman Church from the imbracing of the faith, that hath byn deliuered vnto her. She cleauing to the diuine promiſes, as it were fixed in the firmanent, being on high, ſecure, deſpiſeth her rayling aduerſaryes, as the moone doth the dogges,

Who barke, but winde drowneth their clamours
Diana chaſt holds on her heauenly pace. (*baſe*,

The ſixt Gulfe, Arrogancy of Doctourſhip, and Authority ouer the whole Church.

THE power which from the Roman Biſhop you would faine take, you challenge to your ſelfe, ſo making your ſelfe the vniuerſall curate of the Church in the 29. page. *To euery Biſhop ſo is a particuler Church committed, that he muſt know, that alſo (when need is) the vniuerſall Church is by Chriſt commended to him.* In the 30. page you add, *that any Biſhop by his owne proper authority, may remoue to other Churches that are afflicted and oppreſſed*. Thus you make a conueyance of power ouer the whole Church for your ſelfe, yet you do it ſubtilty, thinking you ſhould not be ſeen. You offer that vniuerſall power to euery Biſhop, knowing aforehand that out of modeſty they will refuſe it, that ſo this authority reiected by the reſt,

may retourne to your selfe, the first authour therof, as being properly and peculiarly yours. *Yea* (say you) *it is most of all properly belonging to my office, to succour (as farre as in me lieth) the Roman Court, that makes a schisme and diuision by it selfe, and teareth in peeces the flocke of Christ*. You are the new *Atlas*, you will support the Heauen, the vniuersall Church with your shoulders. For which enterprise you thinke your selfe so sufficient, that if the Pope and the rest of Catholike Bishops will yield to rely vpon your aduise, what will follow? *I hope* (say you) *that shortly it will so fall out that full peace and concorde, and that so necessary vnion of the holy Churches will thereupon ensue, so that we shall beleeue all the same, and all abide in the same rule*. Your hopes are vayne (poore soule) you take too much vpon you.

33. Heresies were before you were borne, and will be when you shalbe dead, & the number of Heretiks you now make greater by one through Pride, which deserues to be pitied rather then confuted. For what? Put the case the Roman Bishops would become your subiects, and remit the busines of vnion and reconciliation to your wisedome; do you thinke the matter ended, and that the Sects opposite to the Roman Church, *Grecians*, *Lutherans*, *Caluinists*, *Anabaptists*, will also without more ado become obedient to you at a becke? Such

is

is your vanity, that you seeme not to doubt, but that all the rest of Christian companyes, besides the Roman, will in this affaire of peace beare humble duty and respect towards you. You know not (*Antony*) and little do you imagine, what fierce, and furious windes, I meane proud and peremptory sects rage in the Northern parts, which if you can assemble to a generall Councell, or keepe them when they are there in peace, verily you shall be more omnipotent then *Æolus*. But afore-hand I tell you, they will not set a rush for you. Maydes and Boyes will laugh you to scorne, they will preferre their skil of Scripture before yours, with sentences flowing thicke and threefold from their tongues, & vttered with one breath, they will ouerload you. If you dare but mutter against what they say, you shall be stiled *Papist*; if you do not straight yield to beleeue them, they will take pitty of your eyes, that hauing beene so many yeares togeather accustomed to Popish darkenesse, cánot now behold the cleere shining light of the Gospel. This is the *Caluinian* nature, which if you be ignorant of, you will learne to your cost.

34. But to returne to the care of the vniuersall Church, which you presumptuously take vpon you, togeather with authority, to visit any Church at your pleasure, which you shall iudge to haue need of your assistance.

Herein you commit a double errour. The first is, to thinke that a Bishop, to help other Churches that are afflicted, may abandon his owne, and in such manner adandon it, as to leaue it destitute of the meanes of saluation, to be rauened & deuoured by wolues. For this in your conceit you do, and this you thinke that lawfully you may do, to succour the Roman. But what ancient holy Bishop can you name that did so? Which of them hath left written, that such practise is laudable? Euen those Bishops whome you pretend to imitate, your selfe confesse, that they went to assist other Churchs, leauing their owne well appointed, and prouided of sufficient persons to teach and instruct them.

35. The second errour is, to thinke that euery bishop at his owne good liking, and by his owne authority, may visit other Churches that are in need, & put them in order, though the proper Bishops of such Churches be vnwilling. Which doctrine were it brought to practise, would breake and vtterly ouerthrow the peace and concord of the Church, as any man of iudgment may soone foresee. For if euery Bishop may, whensoeuer he shall thinke it needfull, passe into the boundes of anothers Iurisdiction, there sit as Iudge of cõtrouersies, and pronounce finall sentence vpon them; it cãnot be, but Bishops will very often encounter,

ter, and be beaten one against another by mutuall discord; nor can I imagine what other deuise can be thought of, or feigned so fit to trouble the quiet of Churches. *There is* (as S. *Cyprian* saith) *but one Bishopricke, whereof a part is wholy possessed by euery one*, yet so is the Bishopricke one, as the body of man is one, which hath an Head that commandeth the rest of the members. In this manner the one Bishopricke of the world hath one Sea, supreme aboue the rest, which the same *S. Cyprian* tearmeth, *the principall Sea, from which Priestly vnity and concord floweth, to which perfidiousnes can haue no accesse*. The authority of this Sea spread and diffused ouer the rest, is that *Glew of concord*, which ioyneth them all togeather in peace and charity. This Sea hath care to prouide for the necessityes of the vniuersall Church, and to send as Legats other Bishops, whose Churches be well prouided, to giue succour to others that are in need. By this Sea were *Osius*, *Athanasius*, *Eusebius* Bishop of Vercells, *Lucifer* of *Calaris*, and others sent, whome you name and affirme (but as your manner is without any proofe) that they put themselues into the busines of visitation of Churches vpon their owne head, and authority.

de vnit. Eccles. c. 4.

l. 3. ep. 4.

36. *Theodoret* writeth, *that Lucifer Bishop of Calaris, & Eusebius Bishop of Vercells, went about visiting*

visiting the Churches of the East, and namely the Churches of Antioch, and Alexandria, to see whether the Decrees of the Nicen Councell were kept. That Lucifer at Antioch, ordayned Paulinus Bishop, that Eusebius at Alexandria togeather with Athanasius called a Councell, to which Lucifer sent a Deacon, by whome he signified that he would agree to the things that, that Councell should ordayne. Lib. 3. c. 4.

These things you thinke that those two Bishops but of meane Seas, did performe by their owne proper authority, & that you haue sufficient authority of your selfe to do the like when, and wheresoeuer you shal iudge it expedient. I may with reason exclayme with S. *Augustine. What dares not the pride of rotten flesh presume?* You should (*Antony*) haue known what S. *Gregory Nazianzen* writeth, that *Eusebius* Bishop of *Vercells*, and *Lucifer* of *Calaris* were sent *ex vrbe Româ*, from the Citty of *Rome* into the East, particularly to appease a sedition and tumult at *Cesaræa*; and that which S. *Hierome* left recorded of *Lucifer*, that he was sent Legat into the East to *Constantius Emperour*, from *Liberius* the Roman Bishop. Whence you may gather that by power delegated to them from the Roman Bishop, they were able to commaund the East, and ordaine such great affaires, and not by their owne proper authority. Wherefore you haue not *Lucifer* the Bishop of *Calaris*, but *Lucifer* prince of Pride for

Lib. 6. aduersus Iulian.

Monod. in S. Basil.

De viris illustribus in Lucifero.

you

your patterne and president, when you go about to rayse your selfe *a throne in the coasts of the North*, that as Christ in the *South* by the Bishop of *Rome* gouerneth the Vniuersall Church, so in the *North*, he that seeks *to be like to the highest*, may by you, as Head, send forth and display his counsells and deuises vpon all Christendome.

37. And what meant you to match your selfe with those most holy and famous Bishops & Worthyes of the Church? Contrary things layd togeather deserue to set forth mutually ech other. In the practise of these Saintes as in a glasse we may behold, how opposite all your proceedings are to the rules of sanctity. They going left their Churches prouided, and well commended to other pastours: You leaue your Church wholy destitute, to be deuoured (as you conceiue) by wolues. They either went to the Roman Church for succour and counsell, or were sent by the Roman to giue succour and counsell to others: you fly from the Roman Sea, you detest & blaspheme it. They being men renowned in the whole Church for their learning and sanctity, being earnestly inuited by diuers Bishops, and by the secret suffrages of the whole Church for that interprise designed, went to put an end to the Church Controuersies: you being neither for the dignity of your Sea eminēt aboue the rest,

nor commendable for Knowledge and Holynes of life, a man vtterly vnknowne, who by your Apostasy now beginne to haue fame: You, I say, offer your selfe for vniuersal Superintendent and Curate to the world, which before this your offer had neuer so much as heard of your name. They laboured for that faith which had byn settled and defined by Councells: you seeke to bring in Doctrine which you know to haue byn many ages ago condemned by the authority of Councells. They stroue against Heretikes, that seing they had bin accursed in Coūcells, they might likewise be reiected from the Catholike Communion: your labours are in fauour of damned Heretikes, that though they be proscribed by Councells, yet they may be reteyned in the Church, if so be, *that they will professe Christ, by the essentiall Creedes*, as you speake. And you seeme to be of the same mind, that some

Epist. 48. *Donatists* were, whome S. *Augustine* condemns *that it is no matter in what part or side a man be a Christian*, nor do you consider, *that it is fitting, that God should be serued in vnity*. Thus by comparing your selfe with the ancient holy Bishops, your sanctity appeares.

The

The seauenth Gulfe, New flattering doctrine.

THIS Gulfe imbraceth two vices, and both of them properly belong to Heretiks: the one is to coyne new doctrines, the other to flatter their auditours, specially Princes. Of the first, S. *Irenæus* saith, *That later Heretiks do day by day inuent some new thing, which neuer any man had thought of before.* Of the second S. *Hierome* writeth, *That flattering properly agreeth to Heretiks, and to them that study how to deceaue soules, according to the saying of the Apostles: such persons serue not Christ our Lord, but their owne belly, and by sweet speaches and benedictions seduce the harts of the innocent.* *Lib. 1. ca. 1.* *Lib. 1. cōt. Pelag.*

30. Many new doctrines you haue in your booke, *Antony*, as are these. 1. That a Bishop for feare of persecution may forsake his flock, and leaue it wholy destitute. 2. That to euery Bishop is giuen the care of the vniuersall Church, so that by his owne proper authority he may intermeddle in the affaires of other Bishoprikes. 3. That none who professe Christ by the Creeds essential of the ancient Church, are to be repelled from the Catholike Communion. 4. That Schisme is a farre greater sinne then Heresy. These your new conceits haue been mentioned and refuted already.

40. Other foure sayings you haue, wherin you make fayre with Kings, by depressing the authority of the Church. The first is, *That Kings can do many thinges in the Church*. The second, *That the Church can do nothing at all in temporalls, specially towards Kings*. The third, *That all iurisdiction, is to be removed from the Church*. These three propositions you haue in the 28. and 29. page. In the first, the English *Parlamētarians* agree with you. The two other be new, not only repugnant to the ancient Fathers, but also to the Heretikes of this age, to *Puritans*, and *Protestants*, and to the eager defenders of the late English Oath. For these deny not the Churches authority ouer Kings, yea they graunt, that euen in temporalls the Church may commaund them, though they mantayne, that Kings obstinate & rebellious against the Church may not be deposed from their gouernement. And what is *Iurisdiction*, but power to appoint what is right, to enact Lawes, to call the transgressors of their lawes before them, to sit vpon them, and punish thē being conuinced of punishable offences? Now that the Church did in former times exercise this power, as deriued to her from Christ, is so cleere, that he that is ignorant therof, or so impudent as to deny it, I thinke him not worthy to be disputed with.

41. The fourth doctrine, I dare say is new and

and properly yours, then which ſcarſe any more baſe can be deviſed to flatter Kings. Which doctrine you may ſeem to haue coyned of purpoſe, that therby you might make your ſelfe a free paſſage to the Court and Kitchin of the King of Great *Britany*. The doctrine is, that Kings, though they ſin, yet may not they be rebuked or checked, neither by their Familiars, nor by Prieſts, nor by the cheefe Biſhop, but only by Prophets, whome God doth extraordinarily raiſe & deſigne for this office. That you teach this new Diuinity, I will conuince, and leaue you being conuinced to be iudged by his moſt Gracious Maieſty. The Roman Sage (were he to giue ſentence vpon you) would put you in the number of theeues, ſeing you ſeeke to deprriue Kings of their beſt treaſure, whereof in Courtes there is euer great ſcarſity. *I will ſhew you* (ſaith Seneca) *what is not be found in magnificent Pallaces, what is wanting to them that want nothing: they want one to tell the truth & deliuer frō errour the man that ſits amazed, & beſides his wits in the mideſt of a great multitude of lyars, brought, by longe vſe of hearing pleaſing things inſteed of true things, to that paſſe, he knowes not what truth is.* Such an admoniſher and rebuker of Chriſtian Kings, the Roman Biſhop is by office deſigned by Chriſt, the greateſt treaſure he could beſtow on them, which you endeauour by your new Deuinity

Lib. 6. de beneficijs cap. 4.

to take from them. For in the page 31. to proue that a Bishop may reprehend and rebuke the Pope, you beginne to declare the matter by the difference that is betweene an earthly King, and the Pope, writing in this manner.

42. *The Maiesty of an earthly King is to be dreaded, who, as* Tertullian *saith, is second to God, inferiour to God only; and ouer whome, saith* Optatus, *none is but God only. Wherefore when* Dauid *was to be rebuked for his adultery and murder, not the High-priest, nor any other, either Priest or Leuite, not any man either friend or familiar, durst assume to himselfe that office: But God himselfe for this purpose, appointed his owne proper and peculiar messenger, and sent the Prophet* Nathan *to reprehend the King. But for the Roman Bishop now most of all troubling, scandalizing, robbing and spoyling the Church, it is not for Prophets to deale with him, it is not to be expected that God should stirre vp for this enterprise singular Prophets, nor send speciall messengers. The Maiesty of our Roman Pope is not so great, that it ought to feare vs; that temporall stately Maiesty is counterfaite, vsurped, no Maiesty at all; the Pope he is our brother, our Colleague, a Bishop as we are.* All these be your owne words (*Antony,*) wherewith you breath forth that flattering doctrine which I layd to your charge. You say the Popes Maiesty ought not so to terrify Bishops, but they may rebuke him. But the Maiesty of

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an earthly King is ſo dreadfull, ſo much to be feared, that no man that is not a Prophet, though he be the chiefe Biſhop, may take vpon him the office to reprehend him. Do you ſpeake this of baſe feare which Cowardes beare towards them that haue power ouer the body, or of pious feare and reuerence which by right is due to Superiours, which if we neglect, we do againſt our Duty, and offend God? If you ſpeake of the firſt kind of feare, you faigne a difference betweene the Pope and the King, where there is not any at all.

43. For as the Popes Maieſty ought not to ſtrike into our harts baſe and ſeruile feare, which makes vs to neglect our dutyes: ſo likewiſe we ought not to be in this manner affrighted by Kingly Maieſty, Chriſt hauing giuen vs an expreſſe cõmandment not to feare them, *that kill the body, but can do no hurt to the ſoule*. Luc. 16. And *de facto*, as the King by the terrour of his Maieſty may fright men vniuſtly, and make them not to diſcharge towards him the duty that they owe of correction; ſo may the Pope alſo; for elſe why ran you away? Why fly you the Popes paynted Maieſty, paynted Priſons, paynted fires, paynted torments? You be not ſo farre beſides your ſelfe: ſo that this feare-fullnes of the Kings Maieſty aboue the Popes is deuiſed without any ground, ſpeaking of baſe and ſlauiſh feare. For this ſort of feare, as

neither

neither of their Maiestyes ought, so either of their Maiestyes may strike into base minded mens harts. You speake then (if you speake to the purpose) of pious reuerence and feare of Superiours, due by right vnto them, and therein you put the difference betwixt the Kings Maiesty and the Popes. So you say that the Popes Maiesty ought not of right to be so feared, but that Bishops may freely rebuke him: but the Kinges Maiesty by right and by the Law of God ought to be so dreaded, that no man may reprehend him, no not the Pope, except he haue a Propheticall and extraordinary commission to do it. Whence it is consequent, that none may without sinne tell Kings of their faultes that be not Prophtes.

44. Now how vngodly and abiect this your new conceyte is, may soone appeare by considering the arguments you bring to confirme it. They are three contayned in your former words, and deriued from three differences which you imagine betweene the Pope and the King. The first is, That the Popes Maiesty is *counterfayte, temporall, faigned, no Maiesty at al*; but the Maiesty of a terrene King is exceeding great (*tremenda*) to be dreaded and feared: therfore the Popes Maiesty may and ought to be freely rebuked, but the Kings Maiesty in no case, not for any cause, nor by any man that is not specially sent of God for

that

that purpose. This diuersity betwene terrene and spirituall authority, you proue not. And no meruayle: you found it not out by reason, but by reuelatiõ of that spirit, which is prince ouer men, *that mind earthly things, whose belly is their God, whose glory in their owne confusion.* Philip. c. 3. Vers. 18. By the same spirit was *Luther* moued to compare the state of Virginity with the state of Marriage, writing, *that the first state is heathenish, secular, terrene, mirery; the second spirituall, heauenly, diuine, golden.* In epist. ad Cor. This doctrine flesh and bloud reuealed to *Luther*, which also moueth you to debase Priestly Maiesty vnder the feete of earthly. In the palate of the ancient holy Bishops, Priestly dignity had a more diuine sauour, they had it in higher esteeme, which they did so farre extoll aboue Royall, as the heauen surmounted the earth, the spirit goeth beyond the flesh. *You, O earthly Princes* (saith one of them) *the law of Christ maketh subiect to our bench, we likewise haue power and commaund, yea power more excellent and eminent then yours is, vnlesse it be reasonable that the spirit should yield homage to the flesh, & heauenly things giue place to earthly things.* Greg. Nazian. ad Praefid. Iraf. Behold what an high conceit these pious Prelates did frame of their Pontificall power? You to whome *power to binde both in Heauen and Earth*, in respect of earthly power seemeth *vnsauory* and *contemptible*; what wonder though as *salt without sauour*,

uour, you were cast forth vnto the dung-hill.

45. The second difference betweene the King and the Pope deuised by you, is, that the Pope is *the brother and colleague of Bishops*, but the King *is second after God, inferiour to God only*. By the first, because the Pope is the brother of Bishops, you inferre, that the Pope may be rebuked by his fellow-bishops. And your inference is good, if the Pope giue iust cause, if the correction be giuen with due modesty, in due time, place and manner, that it may be for the good both of the Pope & the Church. By the other, because the King *is second to God*, you gather that no man may rebuke him but God only, and the Prophets that are stirred vp by God, & sent purposely for that end. You be then of this mind, that the dignity of a King which is to be next vnto God, doth make him not to be the sonne of the Church, nor the brother of Christians. For if his being supreme after God in temporalls, hinder not but that in spirituall things he is the sonne of the Church, why may he not be rebuked by his Mother? If he be the brother of Christians, the brethren of the Children of the Church, why may not they warne him of his faults, freely yet with modesty, with prudency, and with Charity? The Apostle saith: *What son is it whom the Father doth not correct? If you be not vnder discipline and correction, you be not sonnes, but bas-*

Hebr. 12. vers. 7. 8.

stards

ſtards. You can neuer exempt the King from being vnder the diſcipline and correction of Biſhops, except you put him from the number of the children of the Church.

46. But take heed you do not this, not becauſe therein you ſhould contradict the ancient Fathers (for to do that, you would not greatly care) but for feare leaſt you offend his gratious Maieſty of *Great Brittany*, whome by this flattering diuinity you endeuour to ſooth. For *William Tooker* Deane of *Lich-field* in his booke called *Duellum aduerſus Martinum Becanum*, in the 34. page thereof, hath theſe words. *Our moſt gracious and potent King Iames doth accompt nothing more glorious, and more honorable for him, then with Valentinian to profeſſe himſelfe the ſonne of the Church, and with Theodericus King of Italy moſt willingly to acknowledge himſelfe the pupill of the Church, and the diſciple of his Arch-biſhops and Biſhops.* Marke me (*Antony.*) Either you deny the King to be the ſonne of the Church, or you grant it. If you deny it, you take from the King the title which (if we beleeue *Maiſter Tooker*) moſt, and aboue all other he eſteemeth. If you grant the King to be the ſonne of the Church, and yet will exempt him from being vnder her diſcipline, you make him (if we beleeue S. *Paul*) not a lawfully begotten ſonne, but adulterous. Which way ſo euer you turne your ſelfe, you

are in bryars; you both dispute impertinently, and flatter foolishly.

47. The third difference you put between the Pope and the King is, *that it is not for Prophets to meddle with the Pope*, but to reprehend Kings, God himselfe *appoints speciall messengers, and Prophets*. This difference you proue by the example of *Dauid*, who when he was to be rebuked for murder and adultery, no man, no not the High-prieſt himselfe durst attempt it, because *Dauid* being King, was inferiour to God only. Heere you suppose things that are false, & yet were your false suppoſalls granted you, yet your argument is naught. First it is false that *Dauid* was to be rebuked for adultery and murder. *Dauid* sinned closely, he cunningly made away with *Vrias* by the sworde of his enemyes. This his wickednes mortall men could hardly know, much lesse could they reproue him for it. Secondly it is false that the high-prieſt durst not reprehend *Dauid*, because he was a King next vnto God. He rebuked him not, because he knew not that he was worthy of rebuke: for had he knowne it, why might he not haue dared to do that to *Dauid*, which *Azarias* High-prieſt did to King *Ozias*, whome after sharpe reprehensions he turned out of the Temple? And how vaine your discourse is, though your premisses were solide, hence may it appeare, that by the same kind of

2. Paral. cap. 26.

argument,

argument, I will easily proue, that the Pope may not be rebuked, but by some Prophet and speciall messenger sent for that purpose from God. For God, to reprehend the High-priest hath sent speciall messengers. When *Hely* the High-priest out of fond affection and indulgence towards his sonnes, permitted them to staine the worship of God with most heynous and scandalous sinnes, and so deserued to be rebuked and soundly tould of his fault; yet none of the Priests, nor of the Leuites, nor of his friends and familiars durst (that we read of) rebuke him for it; but God sent singular Prophets and speciall Heraldes for that purpose. Therfore the high Priest may not be rebuked, but of Prophets, & by singular commission from God. This argument is much stronger then yours is, yet if I should seriously bring it, as placing any force therein, I were a foole. But you that would haue earthly power preferred before the heauenly, what wonder though your arguments in this behalfe be earthly? 1. *Reg. cap.* 2. & 3.

The eight Gulfe, Fond and idle Talking.

YOVV write in the 28. page, *that you heare a voice which doth thunder still in your eares, and say vnto you, Cry.* You follow the instinct

of this voice; you do as Heretikes vse to do, whose doctrine, saith S. Hierome, *consistes not in knowledge, but in clamors, and in idle multiplicity of words without sense*. You powre forth words and make a noise, wherewith you beate the ayre, and touch no body; yea sometimes you strike your selfe, with one sentence destroying what in another you had set vp. Examples in both kinds of this fond talking are very plentifull in your booke, I shall gather you a few.

In cap. 22. Isa.

49. In the 35. page, being now Gouernour of the Vniuersal Church, created by your owne authority, you very grauely exhort and rebuke the Bishop of *Rome* and other Catholike Bishops in this māner. *Articles in themselues indifferent that were neuer yet in the Church sufficiētly discussed, established or defined, let vs not admit as articles of fayth, except they be firſt ſufficiently defined to the full, or be shewed to be sufficiently already defined. Let vs not also condemne any for Heretikes, except it be firſt cleare, that they haue been formerly, or now are sufficiently condemned by the Church. In things indifferent then, let free scope be left to euery one, to thinke and practise as they please: let euery one abound in their owne sense, till the Church, taught and gouerned by the spirit of Christ, shall make an end of Controuersies, and separate the true chaffe from the true grayne.* Thus you talke. And to what

end

end are ſo many wordes caſt into the wind? Whome do they concerne? Who requires that doctrines queſtionable be admitted as articles of Faith, before they be fully and ſufficiently defined? Who would haue any to be accomted Heretikes, before the Church inſtructed by the holy Ghoſt hath cenſured them? We Catholikes hold the Primacy of the Roman Biſhop as a doctrine of Faith: the denyers thereof who haue byn accurſed in diuers generall Councells we deteſt as Heretikes. This grieueth you, ſo many Councells be not full, becauſe you the Paſtour forſooke of the vniuerſall Church, haue not ſubſcribed vnto them. And in the 38. page you thunder againe without any bolt, and giue vs idle preſcripts. *Let vs* (ſay you) *hold differens doctrines, let vs be of contrary opinions, till things be fully defined which are not yet fully defined, but in the meane time let vs continue in vnity. Do not make the ſchiſme greater then it is.* Thus you idly ſpend pen, inke and paper. What doctrine do we demaund that you ſhould beleeue, which hath not byn eſtabliſhed by the Decrees of generall Coūcels. Well ſaith Marcian the Emperour, *that they call in queſtion, and dare publikely diſpute againſt that which is already iudged and rightly vnderneth offer great wrong to the iudgmēt of the moſt Reuerend Synodes.* The doctrine which moſt you miſlike, to wit, that the Pope is appointed of

God

God, Head and Pastour of the whole Church, the Orient and Occident hath defined in nine Generall Councells. What fuller Councells can you desire? Are you yet fully satisfied? No: but you puffe, and go forward blowing & still demanding fuller definitions, till you come to conclude your Pamphlet with this sentence, which to me seemes wholy deuoyd of any good sense. *Let vs driue away, by the light of the truth Euangelicall, without firme obstinacy, the darkenes of errours and falsities.*

50. Secondly that you not only beate the ayre with idle words, but also fight against your selfe, denying in one place what in another you affirme, these fiue examples of your contradictions may make manifest.

51. The first contradiction. In the page 8. and 9. you say, that the Roman diligence in forbidding the bookes of her aduersaries did euer displease you. *This practise* (say you) *not to be voyd of suspition, as reason doth shew, so did I euer iudge.* Euer, *Antony*? did you neuer dislike the reading bookes that impugne the Roman doctrine? did you neuer aboue measure detest it? In the 4. page to proue that you tooke not your resolution to depart from vs, by reading our aduersaries bookes, thus you write. *I Religiously call God to witnesse, that I did vehemently abhorre from the reading of the bookes, that the Roman diligence had forbidden.*

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Which bookes if any Prelate addicted to the Roman Court hath deteſted, then I by reaſon of vayne feares conceaued againſt this reading in my childhood, did aboue meaſure deteſt.

52. The ſecond Contradiction. In the 9. page you ſay, That you ſtill ſuſpected the Roman Church, by reaſon of her forbidding of her aduerſaries bookes, *that her doctrine was weake, and not able to ouerthrow her aduerſaries arguments*. But in the 7. page you ſay the contrary, to wit, *that the proper decrees & doctrines of Rome, were with true captiuity of your vnderſtanding wholy imprinted, and rooted in your mind*. How were they wholy imprinted in your mind, if you euer ſupected them? if you ſtill imbraced them, not without feare & ſtaggering?

53. The third Contradiction. You ſay in the 2. and 5. page, That by going from Rome, *you incurre great loſſe of wealth and dignity*. And in the 25. page, *That vnder the Pope you had honorable dignities, and commodities not to be contemned*. But in the page 22. you ſay, that, *Biſhops vnder the Pope that are not Temporall Lords* (and ſuch a meere Biſhop were you) *are ſcarſe ſo much as ſeruantes of our Lord the Pope, baſe, contemptible, oppreſſed, troden vnder foote, miſerably ſubiect*. Now (*Antony*) make theſe things agree, *baſe ſeruitude and honorable dignity, cõmodityes not to be contemned, & miſerable ſubiection.*

54. The fourth contradiction. In the 22. page you write, *That the Church vnder the Pope, is no Church, but a certaine Common-wealth vnder his Monarchy, meerly temporall*. These wordes import that the Church of *Rome* is no Church: but elsse where you call it a Church, yea the Church of Christ. Pag. 29. *I am Bishop in the Church of Christ*, who then were Bishop in no Church but in the Roman. And in the 35. page, you call the Roman Bishops, *your Colleages and fellow-Bishops*. And againe page 39. you thus commaund the Catholike-Roman Bishops, *Offer your communion readily to all, that still retayne their opinions against you, yet so, that falsityes be driuen away*. None can make that common with another, which they haue not themselues. If the Roman Church be not a Christian Communion and society, how can they offer readily their Christian Society and communion to others? If it be meerely and wholy a temporall Common-wealth, what can it affoard to her friends but meere human peace and temporall communion?

55. The fifth Cõtradiction. In the 39. pag. you cõmand Bishops, *to restore peace and charity to all that professe Christ by the Creeds essentiall*. In these words you require no more, then the profession of the Creeds essentiall, but within three lines after this sentence followes: *Offer readily your cõmunion to all, saueing their opinions, yet*

yet driuing away falsityes. Here you will haue them that communicate togeather, to agree not only in the profession of your essentiall Creeds, but also in the abnegation of falsities, wherof you expresse neither the quality nor the number. And yet also herein you agree not with your selfe: for in the 36. page you praise S. *Cyprian*, because *he did cõmunicate with such as erred, and whome he iudged to erre most grieuously*. Here you will haue errours to be tolerated, and communion not to be broken for errours: but in the former speach you allow not communion, but with this condition, that on both sides falsities be driuen away. I demand of you (*Antony*) whether errours & grieuous errours be not falsities? If they be: then how is communion to be giuen without reiecting of errours, and yet not to be exhibited without driuing away falsities? Here you shamfully contradict your selfe.

The Conclusion.

I will now end. I haue shewed who you were before you fell, and by what stepps and degrees you came to fall into the depth of Apostasy. I haue also declared who now you are, and into what a low gulfe of Heretical Impiety you be plunged. Why then may I not conclude, and in few wordes foretell, what will finally become of you, laying vpon you the

Censure of the Apostle, *You shall not further proceed, for your folly shall be manifest vnto al men.* 2. Timoth. c. 3. 9. You being thus discouered by this *Survey*, if you will not see your selfe, yet Protestants wil easily see who you are, and what great want of iudgment you haue bewrayed in your writings. They will wonder that into so little a Pamphlet written in your owne defence, you could possibly lay togeather on a heape, so many things openly false, absurd, impious, so many things wherein you contradict your selfe, wherein you bewray the courses which you would fayne haue hidden, wherin you vtterly ouerthrow your owne cause. Wherfore you *can neuer proceed further*, except you returne backe to the Catholike Church, from which you haue fayled. You are gone out of the way, you must needs returne before you can make forward.

56. The applause wherwith our Aduersaries intertained you, let it not detayne you from this returne. Therein they did nothing that swarueth from the nature of Heretikes, or from the course that ancient Heretikes held. *Being themselues Apostata's* (saith Tertullian) *they ioyfully receaue our Apostata's that fly vnto them, they bestow on them benefices, they aduance them to dignities; so tying them fast to their sect by honours whome they cannot bind sure to them by the truth.* Præsc. cap. 40. Nor let their exclamations,

tions, prayſes, predictions allure you, wherwith they ſhew their great hope conceyued, that they ſhall vanquiſh the Pope, you being their leader. Theſe are but bubbles & froath which your fall from ſo high a ſtate, into ſo deep a gulfe hath rayſed, & ſuddaynly will vaniſh away. Deſpiſe them. Theſe are *the oyle of ſinners*, wherewith wretches appointed for fire euerlaſtiug, be in this world anointed, that in the next their burning may be the ſorer. Abhorre them. Theſe are but conceits, prayſes wherwith they make a vaine ſhew of triumph ouer vs, and flatter you to your face, who behind your backe play vpon you with ſcoffes, loading you with the diſgracefull titles you truly deſerue, and with ſome alſo which perchance you haue not merited; when not long ago at S. *Dunſtans* you made a ſpeach in the ſtreet, do you not know, what the people then preſent vttered againſt you? They called you great-bellied-Doctour, made ſat vnder Antichriſt; and ſome there were alſo that ſayd, that before you ranne away from the Pope, you got your owne Neece with child, and that feare to be puniſhed for it, made you trudge away with your great load of fleſh in ſuch haſt.

57. I do not relate theſe things as beleeuing them, or as deſiring that they ſhould be beleeued, but to ſhew how vaine be the prayſes of Heretikes, & how vayne a prophet you were

in promising to yourselfe, *that your most beautifull Sara* (for so you tearme your good Name) *should, remaine pure and vntoucht in the midst of Barbarians*. For these things were vented against you, not in *Rome* by Catholikes, but in *London* by Protestants, openly in the streets. Many great Personages also do not sticke to mutter about you, that besides grossnes of body you haue brought nothing with you, that is answerable to the greatnes of your titles; that your booke doth not equall the solemne ostentation and expectation you haue raised therof; that you do not performe therein what you promise; yea some would not haue it printed at all, fearing you may therwith disgrace your selfe and their Ghospell.

58. Now then (*Antony*) why tarry you *in the middest of a depraued and peruerse nation*? Why do you wretchedly draw on your gray hayres with grief and disgrace to your graue? Seeke for true renowne, who haue lost the vaine honour that you hūted for irreligiously. *Enter into your owne hart, remember whence you are falne, do pennance, and turne againe to your first workes*. Through Gods goodnesse assisting you, rayse your self a monument of the diuine mercy, which this present age, which the future times may admire, and make a lasting benefit of. Let reioycing posterity to the worlds end, be taught by your example this comfortable

table truth, that the bowels of diuine benignity be not ſo loathing of ſinners, but that they willingly take in againe, euen tepide Apoſtata's, whome they were forced to caſt vp. Ayme at the dignity of a Penitent, ſeeing you haue loſt the ſtate of Innocẽcy. You that haue let go the ſterne; you who beaten out of the ſhip wherein you were Pilot, floate in the Ocean, lay hold on this board which is reached vnto you, whereon you may ſwimme to a Kingdome. You are threeſcore yeares old very nigh, the remnant of your yeares be bad, and few. Withdraw theſe your bad yeares from vice, that you may ſee *good dayes*. Beſtow theſe your few yeares in pennance, that you may gaine *yeares eternall*. Let not the bitternes of pennãce diſcourage you, which by the dew of diuine Comforts falling from aboue willbe ſweetned: *Where ſinne hath abounded, there grace will more abound*. The deeper and darker that the dungeon is wherin you are kept, by ſo much more ſweet will the breath be, that being thence deliuered, you ſhall draw, *in the lightſome merties of your Redeemer*.

59. Nor let it deiect you, that you haue ſhamefully falne, but remember that as the depth of the diuine Iuſtice, ſo likewiſe the depth of the diuine Mercy is vnſearchable. *Who knowes the mind of God?* And whether he hath not ordayned, that this your fall be for your

your owne riſing againe, and for the riſing of many? The ſecret pride wherein you went mounting a loft in your conceyts againſt your Creatour, was to be beaten downe by a mighty thunderclappe, that you & others might feele it. For this your pride ſtanding on foote, you could no wayes be ſaued by him, *that lookes vpon low things, & high things knoweth a farre off.* Wherfore I am not greeued with your defection, no not for your owne ſake, which yet would grieue me, could I be perſuaded, that you ſhould haue byn ſaued, had you continued in the Catholike Church. But when I conſider the wauering diſpoſition, the darke and intangled proceedings of Apoſtata's both ancient and new, I come to be ſetled in this opinion, That none periſh by falling from the Church, who would not as well haue periſhed through their ſecret & concealed errours, though they had continued outwardly in the Church. And theſe men are by the ſecret courſe of diuine Prouidence caſt out of the Church, to the end that being ſo forlorne, they may reflect on themſelues, or elſe that by being out of the Church, they may benefit others, who by remayning in the Church would neuer haue benefited themſelues. This to me ſeemes the opinion of S. *Auguſtine*, whoſe golden words I here ſet downe. *Seing it is truly ſayd, that Hereſies muſt needs be, to the*

de vera Relig. c. 8.

end

end that they who are of proofe amongst you, may be made manifest, let us make vse of this benefit of the diuine prouidence. For Heretikes be made of such kind of men, who though they were in the Church, would neuer thinke it erre; but being out of the Church they be very beneficial, not because they teach the Truth, for neuer if they are ignorant, but because they awake carnall Catholikes to seeke, and stirre vp Catholikes to declare the truth. Thus S. Augustine.

I could name diuers Apostata's with whom in times past I haue byn acquainted, who euen then when to others yea to themselues they seemed Catholikes, were couertly infected with Errors against the Roman Faith, and possessed with secret malice against the Roman Sea. But you (*Antony*) are an example of this truth that may stand instead of many. For (to say nothing of your open enimity against the Roman doctrine in your last ten yeares) you that still beleeued, that the Church of *Rome* was iustly suspected of errours, what could the externall shew and profession of a Roman Catholike haue auayled you to saluation? You that still were doubting whether some doctrine more firme then the Catholike, did not lye hidden in the writings of Heretikes; what good would it haue done you, that you kept your eyes from their books, & your body frō their Conuenticls? You had

perished secretly, nor (such was your carelessnes) had you perceaued that you did perish. Now you erre openly, that many may be taught the truth; you perish in the sight of the world, that diuers affrighted with your example, may be moued to work their saluation. And why may not this your fall, turne to your euerlasting exaltation? I will not despayre, but when you haue been cloyed with the huskes of swine, which now you feed in a farmers house, that once were a feeder of sheep in the Church: I do not despayre, I say, but that one day you will call to mind the abundance of your fathers house, and hauing learned by dear experience what a misshiefe secret Pride is, retourning to the Catholike Church, you will say, *I had perished, vnlesse I had perished.*

FINIS.

Faultes eſcaped in the Printing.

Page	*Line*	*Fault*	*Correction.*
6.	vlt.	of	out of
8.	9.	hell in	hell; in
12.	26.	vnion.	vnion?
16.	3.	your	our
19.	penult.	falſe	falne
23.	12.	of	if
Ibid.	21.	vnto men	vnto you
25.	23.	now as this	now this
26.	5.	proſecuteth	perſecuteth
31.	20.	begon	be gone
33.	14.	do be	to be
53.	3.	to, rather	to. Rather
Ibid.	4.	your ſelfe. You	your ſelfe, you
Ibid.	6.	deeds. You	deeds, you
67.	2.	Church.	Church?
Ibid.	4.	world.	world?
68.	19.	guide	grudge
72.	19.	ſwarueth	ſwarued
79.	19.	one	owne
98.	18.	fall	face
102.	2.	ſo	to
111.	6.	are	were
125.	12.	deſerue	do ſerue